Tho Hampston 2

OBSERVATIONS, NATURALL AND MORALL.

With a short Treatise of the Numbers, Weights, and Measures, used by the *Hebrews*; with the valuation of them according to the Measures of the *Greeks* and *Romans*.

For the clearing of sundry places of Scripture in which these weights and measures are set downe by way of Allusion.

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Recensui hunc Tractatum, cui titulus est, Observations Morall, & Naturall; *qui quidem liber continet 76. folia, in quibus nihil reperio bonis moribus, aut sanæ doctrinæ contrarium, quò minùs cum utilitate imprimatur, modò intra septem menses proximè sequentes typis mandetur.*

Ex ædibus Londinensibus
Iun. 13. 1632.

Guilielmus Bray
Episcopo Londinensi
à Sacris.

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NATVRALL OBSERVATIONS.

CHAP. I.

Of the foure Elements.

Proverb. 30. 4. Who hath ascended up into the heaven, or descended? Who hath gathered the Winds in his fist? Who hath bound all the Waters in a garment? Who hath established all the ends of the earth?

THe Hebrewes gather out of this place the foure Elements, three of them set downe here cleerely, the winde, the water, and the earth; and the fourth the fire, because it is not cleerely seene by us as the rest of the elements, therefore it is comprehended under the word heaven; and by a contraction the Hebrewes contract the foure elements in this word *armang*. The first letter *Aleph* standeth for *esh*, the fire; the second letter *Resh*, for *Ruah* the wind,

How the Hebrewes gather the foure Elements.

ארמע
א for אש fire
ר for רוח wind

מ pro מַיִם aqua
ע pro עָפָר terra

the third letter *mem* for *maim*, the water; the fourth letter *[illegible]* for *[illegible]* the dust or earth.

[illegible] it is the [illegible] that [illegible] his [illegible] [or handles] in the earth, the Hebrewes meane by these *[illegible] or handles*, the elements, the ayre, the water and the fire which the Lord hath bound together.

Reasons proving that there are foure elements.

Reason, 1.

Reasons proving that there are foure elements; first there is a heaven that moveth and turneth about still, therefore of a necessitie there must be earth resting in the mion of the Center about the which the heavens are moved; now when we have found out that of necessitie there must be the element of the earth, there must be some element contrarie to it which is the fire, otherwayes there should be a great defect in the vniverse; and if the earth be cold and dry, then the fire must be hot and drie according to the rule of the philosopher, *si consequens sequitur antecedens, consequens eumdem modo sequitur antecedens eumdem modo*; but the earth is necessarily cold and drie, therefore the fire must be necessarily hot and drie; and there must be two middle elements betwixt these two which are contrary, the ayre and the water, the midst betwixt the two cannot be one; and as there are two extremes, *hote* in the highest degree and *cold* in the highest degree, so there must be one midst which is temperately hote, and another midst which is temperatly cold.

Regula Philosophorum.

Reason, 2.

Whatsoever is found in composed and perfectly mixed bodyes, the same is found *extra mixtum*, without the thing mixed or composed; example, There are in man a body and a spirit, therefore there are some which are spirits onely as Angels, and some bodyes which are no spirits; in man there are first the spirits, and when he dyeth they goe away, and they resemble the fire: Secondly, there is the ayre which faileth when the body beginneth to consume, and rot: thirdly, the moysture

The spirits, breath, moysture, and substance of man, resemble the foure elements.

moysture flyeth out of it which is the water, and last of all it is resolved into dust, *[illegible] & terminum quærit*, and alwayes aymeth at an end, and seeketh by the most compendious way to attaine unto the same, and therefore she hath established but foure principall elements in composition of things, and also resolving the body into foure elements. And as there are foure Latitudes, one simply highest, another respectively highest, a third simply lowest, and a fourth respectively lowest, so there are foure places; the earth is simply lowest, and the water is respectively lowest, the fire is simplie highest, and the ayre respectively highest. Choler in the body of man resembleth the fire, his blood the ayre, melancholie the earth, and pituite the water: and the foure seasons of the yeare resemble the foure elements, the Winter resembleth the earth, the Autumne the water, the Spring the ayre, and the Summer the fire.

The body resolved into foure elements.

Foure elements resembled by the complection of mans body, and the foure seasons of the yeare.

God hath situated and placed these elements that they may have a musicall proportion one to another, the earth lowest as the basse, the fire highest as the treble carying a diapason or eight to the earth: he hath set the water next the earth that it might carry a diapente to the fire, and a diatesseron or tenor to the earth. And the ayre next the fire that it may have a diapente or counter tenor to the earth, and a diatesseron to the fire; this perfect harmonie arisseth from the proportionable temperature of the foure first qualities in the elements, *dry, hot, cold, moyst*, for the chiefe qualitie of the earth is drinesse, and by participation of cold from the water, the chiefe qualitie of the fire is heat and partaketh of the earth drynesse: the water is extreame cold and partaketh of the moysture of the ayre; the ayre is extreame moyst and partaketh of the heat of the fire, so that there are eight qualities here to make up a diapason,

The musicall proportion one to another.

The foure qualities of the elements.

foure extreme and chiefe, and foure remisse and by participation, and their harmonie may be taken up thus:

Basis, Terra { *Siccum* 1 / *Frigidum* 2

Tenor, aqua { *Frigidum* 3. *Diatessaron.* / *Humidum* 4

Contra, aer { *Humidum* 5 *diapente.* / *Siccum* 6

Triplex, ignis { *calidum* 7 / *Siccum* 8 *diapason.*

As nature's perfection is to imitate God in his first creation, so the greatest perfection of art is to imitate nature. *Phythagoras* did find out the concent of musicke by hearing a smith bearing upon his Anvell with foure hammers being of unequall weight, and that he might find out the difference of the sound, hee weighed the hammers, and hee found the heaviest to bee twelve pound weight, the lightest six and the third eight and the fourth nine according to arithmeticall proportion, the first being twice as heavie as the second, the fourth carrying a triple proportion to the first, and the third a double proportion and a halfe to the first; and according to musicall proportion the fourth to the first was *diapason*, resembling the water and the fire; the third to the first, and the second to the fourth, are *diapente*, the first to the second, and the third to the fourth are *diatessaron*, respecting the weight of the hamers. *Phythagoras* that he might make Art to imitate nature stretched out foure Lute strings betweene two roots of trees, and making a bridge betwixt the two just in the midst,

The body resolved into foure elements.

Foure elements resolved into the composition of mans body, and the foure humours arise.

The perfection of Nature, is to imitate God, and of Art to imitate nature.

How *Phythagoras* found out the proportion of Musicke.

The foure qualities of the elements.

struck

ſtrucke upon the fourth ſtring it maketh a *diapaſon*, ſo to the firſt; then he made a bridge in the ſecond roome, the third ſtring made a *diapente* to the firſt; then hee ſet a bridge betwixt theſe two bridges, ſtrucke upon the ſecond ſtring, it maketh a *diateſſaron* to the firſt in reſpect of the ſtretching out of the ſtrings, as may be ſeene here.

Terra. 1.
aqua, diateſſaron aer diapente, ignis diapaſon.

The contrariette betwixt the fire and the earth, the fire is hot and drie, the earth is cold and drie, yet they ſymbolize in drineſſe; the water is cold and moyſt, the earth is cold and drie, they ſymbolize here in coldneſſe: the fire is hot and drie, the water is cold and moyſt, therefore they ſymbolize in nothing.

What elements ſymbolize and what not.

There were three great miracles which the Lord wrought, firſt when he made the water to come out of the rocke in the wilderneſſe, *Num.* 20. 8. Secondly, when the Angel touched the rocke, and the fire came out of it to burne the ſacrifice, *Iudg.* 6. 24. The third when *Elias* poured water upon the ſacrifice, and then made it burne, 1 *King* 18. 33. this was a greater miracle than any of the other two, for there is no concord betwixt the water and the fire, as in the other two miracles; for the water and the rocke ſymbolize in coldneſſe although not in drineſſe, and the fire and the rocke ſymbolize in dryneſſe, although not in coldneſſe.

Three great miracles in reſpect of the elements which ſymbolize not.

The Lord hath tempered the body of man, of moyſt and heate, cold and drie; and that the heate prevaile

The wonderfull temperature of the body of man.

not and breed fevers, he tempered it with cold to make up the harmonie, and that the cold prevaile not and breed lethargies, hee tempered it with heate; and that the moysture prevaile not and breed hydropsies, he tempered it with drynesse. So the Lord tempered the great body of the world at the first, and set this contrary to that: when the Lord destroyed the first world with water, this great body dyed of the hydropsie; and when he shall consume it at the latter day with fire, then hee shall burne it as it were with a feaver.

The wonderfull temperature of the bodie of the world.

The conclusion of this is, wee must admire the wisedome of God who hath *made all things in weight, number and measure, Wisd.* 11.17. Who hath made all things *in weight* that the earth and the water should be heaviest, and the ayre and the fire lightest; *in number* that he hath made two extreame elements and two middle elements; *in measure* that he hath tempered the hot fire by the ayre and not by the water, for that would have extinguished it, and he hath made the drye earth moyst by the water, and not by the ayre for that would not have moystned it.

Conclusion.

God made all things in weight number and measure.

Chap. II.

How the earth hangeth upon nothing.

Iob. 26.7. *He hangeth the earth upon nothing; and Psal.* 104. 5. *He setled it upon the foundations thereof.*

Salomon saith that *dead flies cause the ointment of the Apothecarie to send forth a stinking savour, Eccles.* 10. 1. that is, great gifts may be corrupted and stained with some

The best wits have their blemishes.

some notable blemish, as may be seene in that notable and excellent mathematician *Archimedes*, *cui magnum ingenium, sed non sine mixtura Elementis.*

Vitruvius.

The King of *Syracuse* gave so much gold to make a crowne of it, the gold-smith made a very curious peece of worke of it, but the king suspected that he had mixed some silver with the gold, but was loath to breake the crowne because of the workemanship of it, yet hee was very desirous to know how much silver was in it. *Archimedes* busied himselfe about it a long while, and one daygoing into a bath even into the middle, he observed how much water his body made to runne over out of the bath, then upon a sudden he leapt out of the bath with joy crying *ἐυρηκα ἐυρηκα*, I have found it, I have found it; What doth he then? he tooke a masse of gold and another of silver of equall weight with the crowne, which he putting into a vessell of water, first hee observed how much water the gold made the vessell to run over, and how much water the silver made it to runne over, and thirdly he marked how much water the crowne made it to runne over: and by the weight of these waters he gathered how much gold was in the crowne, and how much silver was in it, as for example, put the case that the masse of gold caused twentie pintes to runne over, the crowne twentie foure pintes, and the masse of silver thirtie sixe pintes, divide twelve three times, and the quotient shall bee three, so that hee found out three parts of the crowne to bee gold, and one silver, as you may see in this proofe following.

The quicke invention of *Archimedes* in finding out the false metal in the crowne.

Inaequalis effusio { *massa aurea* / *corona* / *massa argentea* } { *Sexti* 20 / 24 / 36 } *differentia* { 12 / 4 } *missio* { 3 / 1 }

Pondus

Pondus coronæ	16	*mistio*	*auri*	12. 25.
				3
	100		*argenti*	1
				14. 27.

Was not this an excellent wit in *Archimedes*, but marke how the dead flees putrified the boxe of oyntment. He said, give him a place to stand upon, and he could raise the frame of the whole earth; and if he could raise the earth out of the Center, then hee could hang the earth upon nothing, and if he might hang the earth upon nothing, then he might stand upon nothing.

Archimedes his fond opinion.

By this conclusion of *Archimedes* we may learne how many Epha's the brazen sea would containe which *Salomon* made, 1 *King.* 7. 26. first wee must reduce the baths to the brazen sea, it contained two thousand baths 1 *King* 7. 4. but 2 *Chro.* 4. it contained three thousand baths; and next wee must reduce the dry measure the Epha to the bath. Now that wee may know what every bath conteined, we must consider the forme of the brasen sea, it is said to bee thirtie cubits in compasse, ten in the diameter or breadth, and five in the semidiameter or depth. It was not *ovalis aut Cylindrici figura*, but like the halfe of a hemisphere or a ball cut in two equall parts; then take the cubite and make the Epha of a cubicall forme, that is, alike in height, length, and bredth; then the cubit and the Epha will bee alike. Thirdly, take the bath being round, and make him containe alike with the Epha, then the cubit, bath and Epha will be all one. The brazen sea is said to containe *two thousand baths*, 1 *King*, 7. 4. that is, baths made according to the cubicall Epha which is 1 cubite, and 2 *Chro.* 4. it is said to containe *three thousand baths* made ac-

How to know how many Epha's the brasen sea did containe.

The quadrant of the Epha will be the circumference of the bath.

according to the cubicall halfe Epha which is ἀσσάρωμα, or the great Palme, so that by the bath here wee may know the greatnesse of the brazen sea. So the ten brazen Lavers which *Salomon* made, every one contained fortie baths, that is, halfe baths, as wee may perceive by their measures, because the text saith, *they were foure cubites. He hangeth the earth upon nothing, he measureth the waters with the hollow of his hand, and meateth out the heaven with his span, and comprehendeth the dust of the earth in a measure, and weigheth the mountaines in scales and the hils in a ballance, Esay.* 40. 12. He hangeth the earth upon nothing, hee who made the earth of nothing can hang it upon nothing; *Prima principia non possunt demonstrari sed illustrari*, we cannot give a reason why the earth hangeth upon nothing, because wee can goe no higher, but rest here: we may illustrate this, that it hangeth upon nothing, we may define what the earth is, and what the Philosophers call *nihil*, wee may assigne the cause of a cause untill wee come to the first cause, and there we must rest. Example; These things which were dedicated to the temple of the Lord were hung up upon pinnes fastened in the wall, the wall stood upon the foundation, the foundation stood upon the earth, the earth hangeth upon nothing; here we goe not higher but rest in the power of God that hung it, the Lord sustained it with his *three fingers Esay* 40. 12. and as we weigh and try the least things in the ballance, so the Lord weigheth the earth, and if the mathematician say that the earth is but a point in respect of the heavens, what must the heaven and earth be in respect of God?

He hangeth the earth upon nothing, Iob. 26. 7. *gnal belima*, which some derive from *beli non, & ma quid*, because it hangeth upon nothing: and the Greekes translate it οὐδὲν *nihil*, and others derive it from the Chalde

What baths the Lavers did containe.

God who made the earth of nothing can hang it upon nothing.

We must rest in the first principles, for we cannot give a cause of them.

שלוש

Tribus digitis appendit, ut vertit Hieronymus.

בלי־מה

non quid.

בְּלִימָה
sibula chaldaeè.

מְכוֹנָנָתָ
super basèt suas.

The devile cannot destroy the universe nor invert the order of it.

The hanging of the earth upon nothing is not a miracle now.

Two conditions requirèd in a thing to make it a miracle.

Chalde word *balam constringere*, because the earth is bound together as it were with a button, hence cometh *belimah* a button; he that hangeth the earth upon nothing, setled it *upon the foundations thereof*, *Psal.* 104. 5. [*gnal mecunnatha*] *super bases suas*, *Aquila* [illegible] *vertit*; and he that *setled the earth upon the foundations of it*, is able onely to raise it out of the Center; *Archimedes* was not able to doe this, all the divells in hell cannot destroy the Universe, they are but a part of the whole, and a part hath no power over the whole; and the Apostle saith, *Heb.* 1. That he hath not put under the feet of the Angels the world, neither can they invert the order of the universe, for as the Philosopher saith, *bonum universi est ordo*, they cannot remove the principall parts of the world, neither can they transferre the elements from one place to another, they cannot stay the course of the Sunne and the Moone, therefore it is but a fable that is written of the witches of *Thessalie* that they could stay the course of the moone.

When God *hangeth the earth upon nothing*, it is not a miracle; the Philosopher saith, that *elementa non ponderant in locis suis*, but if the earth were heavie in it owne Center, and then should hang upon nothing, that were a miracle, as when *Elisha* caused the Axe to swim in the water, 2 *King.* 6. 6. because the Axe was heavie of it selfe, therefore this was a miracle in causing it to swim above in the water.

There are two things required in a miracle, first that the cause be an hidden cause altogether, I say, altogether; for if it be hid to some & knowne to others, then it is not a miracle: example, when a country man seeth the eclipse of the Sunne, the cause of it is hid to him, yet because it is not hid from a Mathematician, therefore it is not a miracle. Againe, these things that are miracles were not appointed by God in the creation

to

to receive these effects which he worketh immediately in them: the setling of the earth upon nothing is not a miracle in the second respect, because here he worketh according to nature, placing it in the Center. When Christ restored sight to the blinde, this was a miracle because it was not according to Gods ordinary course in nature; but when they saw once, their sight could not be called a miraculous sight but naturall, for they saw as wee see; so wee may say, the settling of the earth *in prima constitutione* is miraculous, *sed constituta*, being once setled according to nature, it is not miraculous. God is sayd to set a Law to his creatures and to command them, he doth this by naturall causes: when nature was not in the first creation he did things by his immediate power, but nature being once setled he doth things mediately, neither doth this diminish any thing from the power of God, when he worketh by his handmaid nature, for if he should binde the sea onely by his power, then we should see nothing but onely his power to prayse him for it; but when he doth these things by naturall meanes, here we are led both to prayse his wisedome and his power.

Before the creation God did things by his immediate power, but nature being setled he works by it.

God when he created the earth, hee made in some places hils and in some places emptie parts to containe the water; but to reduce this inequalitie to an equalitie, *he weigheth* (as the Prophet *Esay* saith *cap.* 40. 12.) *the hils in ballances*, and maketh this hill to conterpoyse that, and from this equall distribution of the parts setling one against another, he setled the earth in the midst that it is not moved, & lest it shoul fal no way but to the Center, he made it firme in the lowest parts, and lest one part should fall upon another, he provided that the hils should be poised one against another.

Why the Lord made hils and valleys.

The Lord weighed the parts of the earth.

The earth that is the Center is so setled that it cannot be

The whole earth is not shaken with earthquake.

be moved, there falleth out some particular earth-quakes here and there, but the whole earth is never shaken with an earth-quake: for if the whole were shaken at once, with an earth-quake, then it should follow that the earth were setled contrarie to the nature of it; for the nature of the Center, is to be Immoveable: and if it could be so, then the heavens were turned about that which is moveable. The earthquake which fell out at our Lords passion, if it was universall it was a miracle indeed.

Copernicus error refuted.

God setled the earth upon nothing, then *Copernicus* error is disproved, who held that the earth moved about, and that the Sunne stood still; which conceit of his *Salomon* refuteth *Eccles.* 1. *The earth standeth for ever, but the Sunne riseth, and goeth downe, and hasteth to the place whence it arose.* And if the Sunne stood still and moved not, what miracle was it then, in *Iosh.* dayes to make the Sunne to stand? Therefore to say, that the Sunne mooveth because it seemeth to move, that were to deny the very knowledge of sense; as if a man should deny the fire to burne. It is true, the Scripture speaketh sometimes of things as they appeare to our sense, as *Marke* saith, *the Sunne did set*, but in the Greeke it is δυν *dipping*, *Mark.* 1. 32. because it seemeth to the people to dippe in the sea when it setteth. So it calleth the Sunne and the Moone, *great lights*, *Gen.* 1. bearing as it were with the infirmitie of the weake people; but when men see things sensiblie and feele them, then the Scripture speaketh of them according as our senses take them up; and it useth the senses as an argument to prove things by, as 1 *Ioh.* 1. 1. *That which we have seene with eyes; that which we have heard, and that which we have handled, &c. that we declare unto you*; the senses are not alwayes mistaken then.

The Scripture speaketh oftentimes of things as they appeare to our sense.

Conclusion.

The conclusion of this is; if the earth that hangeth

upon

upon nothing, be ſo ſetled that it cannot be moved, how much more is the Church ſetled, which is ſetled upon the rocke Chriſt? In the ſetling of the earth, Gods power and his wiſedome are ſeene; but in ſetling of his Church, both his power and his mercy appeare.

In the ſetling of the earth Gods power is ſeene, but in the ſetling of the Church, his power, wiſedome and mercie are ſeene.

Secondly, the Lord eſtabliſheth the pillars of the earth that it ſhould not bee ſhaken; *David* alludeth to this, When hee ſhall bee eſtabliſhed in his kingdome, he will eſtabliſh it and rule it in equitie and appoint good magiſtrates and rulers, who may be juſtly called, the pillars of the kingdome: before *the earth and all the inhabitants thereof were diſſolved*, but hee would *eſtabliſh the pillars of it*, *Pſal.* 75. 3. and ſettle the government of it when he came to the kingdome.

Conclusion, 2.

Alluſion.

Chap. III.

That the earth is the baſeſt of all the Elements.

Iob. 30. 8. *Thou art vilier than the earth.*

It may ſeeme that the earth is the moſt excellent of all the Elements. First, becauſe in the creation, it is ſayd, God created the heaven and the earth, the earth for the excellencie of it, is put next to the heaven. Secondly, as there is a Paradiſe in heaven, ſo there is a Paradiſe on the earth, but there was never a Paradiſe found in the water or in the fire. Thirdly, the moſt excellent element is placed in the moſt excellent place, but the midſt is the moſt excellent place in which the earth is ſeated: ſo he placed the tree of life in the midſt of the garden, as the moſt excellent place, and Chriſt *walketh in the midſt of the ſeven golden candleſtikes*, *Revel.* 2. 1.

Some prove that the earth is the moſt excellent.

Reaſon, 1.

Reaſon, 2.

Reaſon, 3.

Fourthly

Reason, 5.

Pourthly, the earth is the seate and dwelling place of man the most excellent visible creature, as the heavens are the place for God and his blessed Angels to dwell in. Fiftly mortall creatures, move that they may rest: rest then is more excellent than motion; the rest of the elements are moved, and onely the earth standeth immoveable, she sitteth like a Queene, whereas all the rest are in motion. Sixtly, the men that dwell upon the earth, shew the excellencie of it, they mannure the earth, they count the earth their inheritance and delight, they desire to be Lords of the earth, they contend to enlarge their bounds there, the gold and the pretious stones come out of the earth, and they who possesse most of it are Kings and Princes in it.

Reasons proving the earth to be the basest of all elements.

Reason, 1.

But these reasons being well considered will not prove the earth to be the most excellent element, for the heaven is the throne of God and the measure of order, and of all simple things most excellent, and the farther that the element is distant from it, the baser it is. But the earth is farthest distant from the heaven; therefore it is the baser element.

Reason, 2.

Secondly, onely the earth of all the elements, is most opposite to the heavens; and the shadow of it is the beginning of darkenesse, and night.

Reason, 3.

Thirdly, if ye will consider heat, of all active qualities, it is most active and befriendeth nature most, purging, attenuating, and elevating: but the earth is opposite to it in all these respects.

The answere to the former reasons.

Object.

In the beginning, God created the heaven, and the earth, Gen. 1. 1. Here the earth is put next the heaven.

Answ.

This sheweth an imperfection, rather than a perfection in the earth, for here *Moses* maketh mention of the two first things which were made, heaven and earth, the heaven as the most excellent, and the earth as the basest.

There

There was a paradise upon the earth, but none in the ayre, water or fire.

Object.

Answ. Why a Paradise in earth and not in the rest of the elements.

The reason of this, was because man had an earthly bodie: and could not dwell in any of the rest of the elements: and the Paradise upon the earth, was an excellent and glorious place, but as it was adorned with temperate heate, pleasant ayre, and sweete waters.

The earth is the resting place of man.

Object.

Answ. The earth not the resting place of the body simplie.

Not as it is the earth simplie but as it is the earth adorned with the rest of the elements, and it is the resting place of his body because there is most earth in it, and because this earthly bodie is nourished in it: but it is not the resting place of the soule; for it seeketh the things above, *Colos.* 3. 2.

The earth resteth, but the rest of the elements moove; therefore it is the most excellent.

Object.

Answ.

We may gather, a contrary argument from this; for *motu recto*, by streight motion, bodies are moved to rest, that they may attaine to their owne rest, which place when they have once attained unto, the more excellent they are, the more they follow the motion of the heavens, which are turned about continually.

Object.

Answ. The earth of it selfe is dry and barren.

The earth is a common mother, and nourisheth all things, therefore most excellent.

It becometh a rich, and fertile mother, borrowing helpes from the rest of the elements; for the earth of it selfe is both dry and barren: and it is not fertile unlesse it bee tempered with the rest of the elements, and the heate of the fire is to be preferred to the humiditie of the ayre.

Object.

Answ. Medium { Perfectionis, mole.

The earth is the midst of all the elements.

The Philosopher saith, that there is a double midst, *unum perfectionis, alterum molis*, the heavens are the midst of perfection: from the which as from the heart, the whole is preserved; the earth againe is but

medium

The earth is not the midst of perfection, but the middle place.

medium molis, it is but like the middle place, it is like the Navell in the body of man: but not like the heart: and if wee shall consider the right order of the elements and the right order, how all the rest hang upon the first, by this consideration the heavens shall bee the highest, and the earth shall bee the lowest and not the midst.

Conclusion.

The conclusion of this is, seeing the earth is the basest of all the elements, we should not seeke our contentment in it neither should we say it is good to be here, but we should set our affections on things above, *Colos.* 3. 2.

Chap. IIII.

Of the situation of the Elements.

Exod. 20. 4. *Or in the water under the earth. De situ Elementorum.*

Although the water be said to be under the earth, yet the water as the lightest element is above the earth.

The water is above the earth, therefore *Ierusalem* is called *umbilicus terræ, Ezek.* 38. 12. *The midst of the Land*; and *Tyrus* is sayd to be placed in the *heart of the Sea, Ezech.* 28. 8. The water is sayd to have a heart, and the earth a Navell; as the heart is above the Navell, so the water naturally is above the earth.

When God created the Waters and the earth, at the first they were mixed together as the Wine and the dregs, but the Lord separated them, and hee caused the earth to fall downe like the dregges of the wine, and the water to rise out of the earth to the circumference, then

then he gathered the waters into one place, *Gen.* 1. called the deepe; whereby the earth and the water, made but one globe, and the earth, being setled as the Center, the water goeth round about it, as the circumference; therefore that position of the Philosophers holds not, that there is ten times more water than earth, for as *Bodinus* saith in his *Theatrum naturale*, that the highest hill being measured perpendicularly to the superfice of the water, is not a mile of height about the water, and the deepest place in the ocean is not a mile of deepth; therefore there is not so much water as there is earth, and if the earth were made in a plaine circumference it would fill up all the wasnesse of the deepes, and in *Noahs* deludge it was but fifteene cubites above the highest mountaine, therefore there would not bee so much water as earth.

There is not so much water as earth.

The earth being the Center and the water the circumference, they make but one Globe which is proved by the eclipse of the Moone, for when she is eclipsed, there is but one shadow cast up both of the water and the earth upon the body of the Sunne.

The earth and the water make but one globe.

By the Eclipse wee learne foure great secrets in nature, first the distance of the earth from the Sunne; secondly the distance of the earth from the Moone; thirdly, the distance of the Sunne from the Moone; and fourthly, that the water and the earth make but one Globe.

Foure great secrets to be learned from the eclipse.

First, the distance of the earth from the Sunne, for the Sunne is farther removed from us than the Moone, as we may perceive by the Eclipse; when the shadow is cast upward from the Sunne, it reacheth to the body of the Moone, and by measuring the shadow, we know the bignesse of the Sunne, the circumference of the earth, and the bignesse of the Moone, and that the Sunne is bigger than the earth, and the earth bigger than the Moone.

The Sunne is bigger than the earth.

That the Sun is bigger than the earth, the forme of the shadow sheweth this, for it casteth up the shadow to the Moone *Pyramidaliter instar coni*, and if the Sunne were not bigger than the earth, then the shadow would rise up like a pillar in infinitum, and then all the planets should be Eclipsed as well as the Moone.

How to know the distance of the Moone from the earth.

Secondly, by the shadow in the Eclipse wee gather the distance of the Moone from the earth, for the earth Eclipseth no other planet than the Moone, and measure the length of the shadow, and then it will shew what distance the Moone is from us.

How to know the distance of the Moone from the Sunne.

Thirdly, by the Eclipse of the Sunne wee may know the distance of the Sunne from the Moone, for the Sunne can never be totally eclipsed, because it is both higher and bigger than the Moone; and knowing the bignesse of the bodie of the Moone, wee may understand what distance there is betwixt the Sunne and the Moone by the parts of the earth that are obscured in the Eclipse, for the eclipse of the Sunne is never universall as that of the Moone, for there may bee an Eclipse in *Persia* or *Indea* which is not here, & here when it is not there. So measuring the parts of the earth eclipsed, and the bignesse of the shadow of it, wee may gather the height of the Sunne above the Moone.

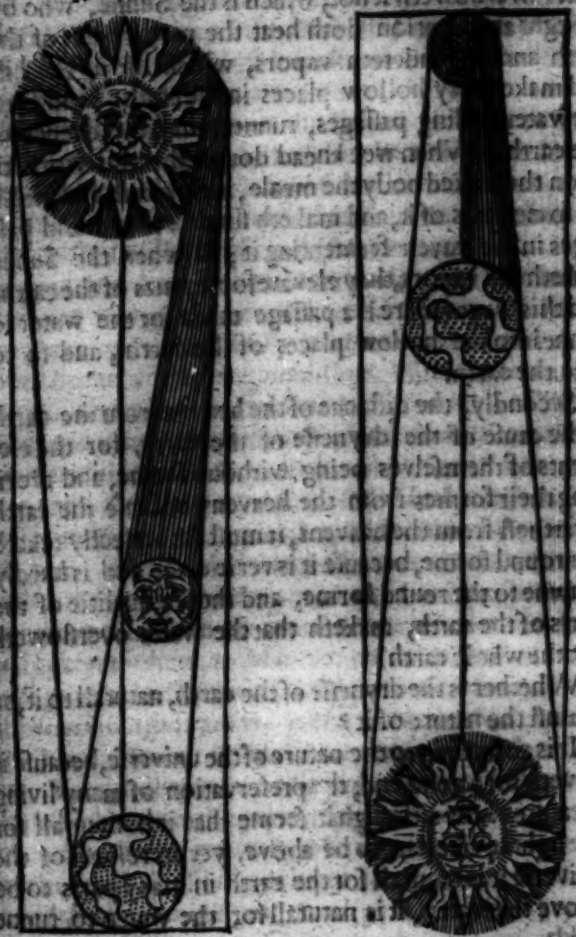
The water and the earth make but one globe

The fourth thing is, that the water and the earth make but one Globe, because the shadow is but one shadow, as the shadow of the Moone cast downe in the Eclipse of the Sunne is but one shadow; but if the water and the earth were two distinct Globes, then they would cast two shadowes.

By

By measuring the length of these two shadowes, we may know the bignesse of the Sun, the Moone and the Earth.

The Eclipse of the Sunne *The Eclipse of the Moone*



1 This shadow shadoweth the distance of the Sunne from the Moone.

2 This shadow sheweth the distance of the earth from the moone.

3 This shadow sheweth the distance of the earth from the sunne.

4 This shadow sheweth that the earth and the water make but one globe.

The water although higher than the earth, is not miraculously kept in.

Although the water bee higher than the earth, yet it is not miraculously kept within the bounds, but onely by the Law of nature it runneth to the Center.

Why the water overflowetb not the earth.

There is another cause why the earth is drie and the water overflowetb it not, which is the Sunne, who by his light and motion doth heat the moyst parts of the earth and engendereth vapors, which lift up the hils and make many hollow places in the earth; and then the water finding passages, runneth into the deepes of the earth. When wee knead dough, the heat worketh upon the mixed body the meale, it elevateth and lifteth up some parts of it, and maketh sundrie pores and passages in the leaven fermenting it; so when the Sunne maketh the vapors, they elevate some parts of the earth, and this wayes there is a passage made for the water to runne into the hollow places of the earth, and so to drie the earth.

Simile.

Another cause of the drynesse of the earth.

Secondly, the distance of the heaven from the earth is the cause of the drynesse of the earth, for the elements of themselves being without forme, and receiving their formes from the heavens because the earth is farthest from the heavens, it most imperfectly taketh the round forme, because it is verie drie, and is hardly drawne to the round forme, and the inequalitie of the parts of the earth, maketh that the water overflowetb not the whole earth.

Quest.

Whether is the drynesse of the earth, naturall to it, or against the nature of it?

Answ.

It is according to the nature of the universe, because it serveth for a good end, the preservation of many living creatures: for although it seeme that it is naturall for the lighter element to be above, yet in respect of the universe it is naturall for the earth in many parts to be above the water, it is naturall for the water to runne

Whether the drynesse of the earth be natural to it or not.

downe

downe, yet left *vacuum* bee granted it runneth up, and this course is naturall to it in respect of the Vniverse; and if the drinesse of the Vniverse were altogether violent and not naturall, then it could not continue long, for no violent thing can continue: and moreover if wee shall respect the particular parts of the earth, it is naturall, for the parts of the earth that are high to bee drie, and these which are lowest and nearest the Center, to be covered with water.

He made the water as the lighter element to goe above; and the earth as the heavier element to bee lowest. It was an old opinion of some that the earth did swim in the water, as a ship doth in the Sea, which opinion *Thales Milesius* held, as *Arist.* shewed: hence they gathered that there were no antipodes, and that men lived not in another hemisphere, and when one held that there were *Antipodes*, *Bonifacius* who was the Popes Legat in *Germania*, would have him excommunicated for that. *Johannes Aventinus, lib. 3.*

Psal. 136. 6. who stretched out the earth above the waters.

But *Job* saith, *cap. 26. 7. He hangeth the earth upon nothing*, and *David Psal 104. 5. Who hath founded the earth upon her pillars, Symmachus, τὸν ἐπὶ ἀστάτοις ἐπὶ τοῖς ἀστάτοις ἔνεα.* The earth is said to be founded in the water, not that the water is under the earth, but in respect of some parts of it, hee hath founded it upon the waters, *gnal* is put *pro* [illegible] here, as *Mat. 27. 19. [illegible] in tribunali, gnal pro in*: so *Esay 38. 20. [gnal beth Iehova,] in domo domini*: so *gnal pro* [illegible] *juxta*, as *Pharas stood [gnal hapor] juxta flumen.* So *Psal. 1. as a tree planted [gnal] juxta rivos*: thirdly *gnal notat supereminentiam*, and so the earth is higher than the water for the commoditie of man, and beast, but naturally the water should bee above the earth. Lastly *gnal* is put for *cum* as *both the men and the women came, gnal, Exod. 35. 22.* so *2 Pet. 3. 5.* the

The opinion of some who held that the earth did swim in the water. *Arist. lib. 3. de cœlo cap. 13.*
Augustine de civit. Dei lib. 16. cap. 19. Lactantius lib. 3. instit. cap. 24.

Object.

Answ.

gnal pro { in, inter, super, juxta, cum.

How the earth is said to be of the water.

the earth is sayd *to be of the water, and by the water*, but *Peter* meaneth not that the earth is sustained by the water: so *Noah* is sayd to bee saved [illegible] not by the water, but in the water.

Object.

But *David* seemeth to make the sea lower than the earth, *Psal.* 107. *They that go downe into the Sea.*

Anso.

How the sea is sild to be lower than the earth.

If we will compare the coasts and the neerest sea, then the Land is higher than the sea; but if we will compare the Land and the maine sea, then the sea is higher than the Land, and therefore the sea is called *abum*.

God hath set bounds to the sea.

The Lord hath set bounds to the sea, and with a compasse hath drawne a line how farre the sea should come. *Circinevit. Iob.* 38. 11. *Ier.* 5. 22. Will ye not tremble at my presence, who hath placed the sand for the bounds of the sea? Wee are to feare him as well in his worke of nature here [for wee see both his power and his wisedome] as we are to feare him when hee represseth it onely by miracles.

The foolishnesse of some who have thought to command the sea.

Xerxes was most impudent who tooke upon him to make a bridge over *Hellespont*, and charged the sea under paine of disobedience not to cast it downe; and threatned that he would scourge and whippe the sea if it did so. These princes who assayed only to cut the passages of *Peloponesus* where *Corinth* stood, as *Claudius*, *Cæsar*, *Demetrius* and *Nero*, could never effectuate this businesse. So *Sesostratus* and *Darius* went to cut the Land betwixt the Mediterran sea, and the red Sea, but they were glad to leave off this worke, lest the Sea should have overflowed the Land; so *Trajan* thought to have cut a passage betwixt *Nilus* and the red Sea, but could never effectuate it all which teach us, that it is the Lord onely who setteth bounds to the sea, and it is hee that stoppeth it by his mightie power. The example of *Canutus* King of *England* is memorable for this purpose, for when

when his flatterers flattered him too much (as *Polydore Virgil* testifieth] he caused to bring his chaire of estate to the Sea shore; when it was ebbing, and he sitting in it caused his heraulds to proclaime and to charge the Sea under paine of disobedience that it should not approach to his chaire of estate, but the Sea keeping it ordinarie course, made the King and all his Courtiers to remove; then the King tooke occasion to speake unto these flatterers, after this manner, Ye see that I am but a mortall man, whom neither sea nor winde will obey, therefore learne to feare him who hath power to set bounds to the sea, and to *whom both the winde and the sea doth obey*, *Mark*. 4. 39.

Conclusion.

The Conclusion of this is, although the water bee above the earth, and should overflow it naturally, yet the Lord saith, *this farre thou shalt come and no farther*, *Iob*. 38. 11. so the Lord hath set bounds to the pride of the enemies of the Church. *David* when he speaketh of the waters, *Psal*. 124. hee called them *aqua superbia*, [*maim hazedonim*] and this word *Ieremie* useth to expresse the proud heart of man, *Iere*. 49. 6. and the Law useth it when it speaketh of a man, who killeth one in the pride of his heart: the Lord can represse this proud sea, *Mark*. 4. 39. *The winde ceased, and there was a great calme*, in the Greeke it is more emphaticall ἐφίμωσε, hee put a bridle in the mouth of the sea, that it could rage no more: as the Lord can put a bridle in the mouth of the sea, so hee hath a hooke in the nose of the tyrants on the earth, and as he limitateth the waters, so he limitateth the pride of tyrants. In the winter when there are greatest stormes the Lord maketh some Halcyon or calme dayes, that this bird may hatch her young ones: so the Lord in the greatest rage and furie of his enemies can calme the storme, that the Church of God may bring forth children to him, and reserveth some dry place for them.

מים הזדונים
זדון *superbire.*

ἐφίμωσε a φίμος *fræum vel capistrum.*

God that bridled the sea, can assuage the furie of the enemies of his Church.

CHAP. V.

That the waters come from the sea, and returne to the sea againe.

Eccles. 1. 7. All the rivers run to the Sea, yet the Sea is not full; unto the place from whence the rivers came, thence they returne againe.

THe sea is like the Liver in the body, which by the veines sendeth blood to the whole parts of the body, so doth the sea to all the parts of the earth.

Reasons shewing that the waters come from the sea.

That the waters come from the sea, first it is cleare, for although much water commeth into the Sea, yet it increaseth nothing, and the reason of this is, because as much goeth from the Sea as commeth to it; and that of *Ecclesiastes* may be applyed here, *As riches increase so doe they that eate them*; if the Sea receive much, it giveth out as much againe.

נִבְכֵי יָם *fletus maris.*

Secondly, Gods testimonie is the greatest proofe to proove that they come from the sea, *Iob.* 38. 16. *An venisti usque ad fletus maris* [*nibhki jam*] which may bee translated *the teares of the sea*: why are they called *the teares of the sea?* because the fountaines come from the depth of the sea, through the earth as teares trickle from the eyes. *Psal.* 104. 13. *He watereth the hils from his chambers*, that is, from the cloudes above, and *vers.* 10. *He sendeth the springs into the vallies which run among the hils*, not onely the waters which fall from the hils, but also these which he sendeth from the veines of the earth. And here most plainely it appeareth, *Eccles.* 1. 7. *That all the waters come from the sea*, and he who knoweth

Gods owne testimonie sheweth that the waters come from the sea.

eth full well the secrets of the heart, and the many turnings and windings which are in it, knoweth full well the many wayes how these waters turne and winde from the Sea; and he that knoweth *the way of a serpent upon a stone, and the wayes of a man with a maid, and the way of an Eagle in the ayre, and the way of a ship in the Sea, Prov.* 30.19. Knoweth full well these turnings of the waters from the Sea, and how the waters come through the secret passages of the earth, to the *Caspian* sea, although there be no passages seene betwixt them; and as *Iordan* when it runneth into the dead sea runneth by secret passages under the earth to the sea, so doth the waters come by secret passages from the *Mediterran* sea to the *Caspian* sea, and backe againe:

The waters come and goe to the sea by secret passages.

In the deepth of the earth there are hollow places which breed winds, these winds carry up the waters, the waters againe presse downe the winds, and the winds being borne downe by the waters seeke a passage through the earth, and make a way for the sea to run through the veines of the earth, and seeke to highest places, and of these came the fountaines; and because of the continuall strife betwixt the sea and the winds, the water never faileth in the fountaines; and comming once to the fountaines, then they run backe againe to the sea. The waters of the floodes come also from the Sea, *Iere.* 10.13. *when he utteroth his voyce there is a noyse of waters in the heavens, and hee causeth the vapors to ascend from the ends of the earth*, that is, out of the sea, and these waters returne againe to the sea. These then who hold that the waters are bred of congealed ayre in the cavernes of the earth, are deceived.

How the waters are carried to the fountaines.

The waters of the floods come from the sea.

If all the waters come from the sea, how commeth it that the waters are sweet in the rivers, and salt in the sea?

Quest.

Salt

Answ.

Why the waters lose the saltnesse.

Salt water by Art may be made sweete, much more may nature make it; by running through the veines of the earth it loseth the saltnesse of it. And as children when they are carried to a strange country forget their mother tongue, so the rivers; being farre distant from the sea, it is no marvaile that they lose their originall saltnesse, and forget as it were their mother tongue; and this running through the earth maketh them also of a different colour and of diverse effects; *Nilus* maketh the Land fat, when it overflow-eth, and *Euphrates* maketh it leane that the cornes should not bee too ranke, but this is onely accidentall by reason of the ground, out of which they spring. For as, *All men were created of one blood, Act.* 17. but accidentally they differ in their colour, for these who dwell nearest the firie zone are blacke, and these who dwell farthest from it, some of them are tawnie, and some of them are of the Olive colour, their colour varieth in respect of the climate under which they dwell; so these who dwell under the equinoctiall, their shadowes goe round about them, we who dwel on this side of the line, our bodies cast their shadowes to the North, but those who dwell upon the South of the line, their bodies cast their shadowes to the South, according to the diversitie of the climats mens shadowes varie. So according to the diverse natures of the earth, the rivers produce diverse effects which are not found in the Sea.

Simile.

Why the sea is salt and not the floods.

The Sea is salt for many necessary uses, which are no wayes necessary in the floods, first he hath made the sea salt to keepe it from putrefaction, which is not necessary in the floods because of their swift motion and running still. Secondly, he hath made the sea salt, for the breeding and nourishing of great fishes being both hotter and thicker; which use is not necessary to the rivers

Why the waters are of different colours and divers effects.

Simile.

vers, because they breed but small fishes.

The sea is salt, the dead sea is called the salt sea, *Gen.* 14.3. But the whole sea is salt also, as experience teacheth and the Scripture testifieth, *Ionas* 1.5. the marriners feared, in the originall it is [*hammalachim*] the salt men feared: why are they called the salt men? because they rowed in the salt sea, and the sea wherein they were now, was not the dead sea but the Mediterran sea.

חַמַּלָּחִים

Object.

There are diverse motions found in the sea which are not found in the rivers, therefore it may seeme that they proceed not from the sea: first, the sea hath *fluxum adaquationis*; secondly, it hath *motum agitationis*; thirdly, it hath *motum fluxus & refluxus*; Fourthly, it hath *motum fluxus* onely: the rivers have but onely *motum fluxus* common with the sea, but none of the other three sorts of motions.

Divers motions of the sea.

Answ.

The sea is that element which followeth the motion of the heavens, and the heavens worke upon it by heate and motion, and this motion is made by the Sunne and ruled by the Moone, and herein it followeth the Sunne and floweth from the East to the West: the rives *Tanais* runneth into *Meotis*, *Meotis* into *Hellespont*, *Hellespont* into the Mediterran sea, the Mediterran sea into the Ocean sea, the Ocean sea into the Tartarian sea, and the Tartarian sea into *Meotis* againe.

The sea followeth the motion of the heavens.

The second motion of the sea is *motus agitationis*, when the waves of the sea swell up and beate one against another; of this motion *David* speaketh *Psal.* 107. *The waves ascended up unto the heavens.*

The third motion of the sea is *motus fluxus & refluxus*, whereby it sendeth forth waters from the deepes and they returne backe thither againe: the rivers have none of these three motions, these three are all proper to their mother the sea, but they have *motum fluxus* common with their mother.

The motion of the Rivers.

The

Conclusion.

The conclusion of this is, as all the waters goe from the sea, and returne to the sea againe, so as we receive all graces from God, wee must returne all thankes to him againe, *nam si gratiarum recursus cessat, gratiarum decursus cessat.*

CHAP. VI.

Whether the Windes have any weight or not?

Iob. 28. 25. He maketh the weight for the winds.

GOd by his power restraineth the waters that they overflow not the whole earth, therefore *Iob* saith that *he weigheth them by measure*, lest they abounding too much should breake up the fountaines of the deepes as they did in *Noahs* time, therefore he fitteth the water to the Center of the earth, so *Iob* addeth, *who maketh the weight for the winds*: and as hee admired before, why the water overflowed not the whole earth, so he admireth now why the winds ascend not up through the whole earth, but are caried about the earth, and are kept downe by a certaine weight.

The winds are kept downe by a certaine weight.

Weight and levitie are not the first qualities of things, but they arise from the first qualities: these which are the first qualities are made of no other, and the qualities of all creatures are made of them, and one of them striveth against another *& agunt invicem*, and two of them are active and two of them passive; active are hot and cold, and passive are humiditie and drynesse.

Non primæ sed ortæ. Weight and levitie are not the first qualities.

Weight and levitie ought not to bee reckoned amongst the first qualities, because *non agunt invicem*, one of

of them doth not fight against another, as heat and cold doe, they depend upon heat and cold; wee may give a reason why the earth is heavie, because it is cold: but we cannot give a reason why it is cold, but here wee must rest as in the first simple quality.

Reasons proving that weight and Levitie are not first qualities.

If levity and weight were qualities in things according to certaine degrees as things are hot or cold, then one thing should weigh an ounce, and another a pound; but this is not found in heavie things simplie, but in heavie things compared with other things, and then they are sayd to be light or heavie, and they are not absolute qualities but have stil a relation to some other thing. Things become not sweeter or sowrer changing them from one place to another, but weight and levitie doe alter according to the midst, and have still relation to some other thing.

That which is heavie or light is considered two manner of wayes, first in respect of the place, secondly, in respect of the midst; in respect of the place, that which is most simple goeth neerest the Center, as water if it be mixed with wine it descendeth farthest downe seeking towards the Center. If ye put water first in the glasse, and then powre wine into it, he that drinketh first shall drinke pure wine, and he who drinketh last, shall drinke onely water; but if wine bee powred first in the glasse and water upon it, then it maketh a small mixture, because the water seeketh to the owne place descending downeward, and the wine to the owne place ascending upward; and by this we may try another conclusion, to find out the pure wine from the mixed, if ye pierce an hogs head at the uppermost part, if there be both water and wine in it, ye shall draw out the pure wine; but if ye pierce it below, then the water shall come forth first, and next the wine.

Secondly, weight and levitie are considered in respect

Weight and levitie doe change according to the midst.

spect of the midst, for they vary much changing the midst; example: take a masse of pure gold, and a masse of that which is mixed gold, and weigh them both first in the ayre with a paire of ballances, and then they are of equall weight, but sinke them both in the ballance halfe a foote deepe in the water, then the mixed gold shall be found much more heavier in the water than it was in the ayre: the reason of this is the porositie, the ballance is onely the judge of the weight of things and reduceth them to one qualitie, but they being suncke in the water, the water judgeth of their qualitie, which is the lighter, and which is the weightier, the water trieth that but by accident onely, by the porositie of the mettall, but the ballance trieth it *per se*, for the water entring into the impure mettall, because of the porositie of it maketh it descend downeward, and the pure mettall having no pores in it retaineth still the same weight which it had in the ayre; and thus the mixture or mixed mettall varieth according to the midst here, the water. The ayre is seene sometimes going up, and sometimes going downe, and wee know not which is the proper Center of it, untill it enter into the hollow places of the earth, and then it bursteth upward, and then wee know that the Center of it is above here, and the earth is the midst or judge to trie this, as the water was to try the pure mettall from the impure. When the pure mettall and the mixed mettall are in the water, to know how much the one is better than the other, adde to the mixed gold in the water a peece of pure gold, and so make the ballance of equall weight in the water, and that addition put to the mixed gold in the water will shew you the difference betwixt the pure gold and the mixed gold, here we see, *mutato medio mutatur pondus*, the midst being changed, the weight is changed.

If

If ye weigh 21 pounds of Lead in the ayre, and so much gold of equall weight, and sincke the ballance in the water, the gold shall bee but seventeene pound weight and the lead shall be one and twentie; the reason of this is the porositie of the lead which sinketh in the water: so weigh thirtie one ounces of silver in the ayre, and thirtie one ounces of gold, and put them in the water, the gold shall be thirtie one still, but the silver will be thirtie six.

How the winds are weighed.

The winde is an exhalation which is more grosse than the pure and subtile ayre, but more subtile than the grosse exhalations which come out of the earth; therefore the winde for the subtilitie of it, ascendeth to the lowest religion of the ayre the clouds, but it is carried downe by the weight of it from the more pure and cleare region of the ayre, yet it cannot descend to the earth, because of the thicke and grosse vapours wch arise out of the earth still, for they must bee lowest, and it cannot ascend through the more subtile ayre, for the lightest must alwayes be highest, and having no place to rest in, it is carried about, and carrieth about the clouds with it; therefore the weight which God made to the winde was this, to varie according to the midst, for compare the winde with the grosser exhalations of the earth, then it is light, but compare it againe with the pure and subtile ayre; then it is heavie: so weight and levitie in the winde are onely in comparison.

Conclusion.

The conclusion of this is, As things change their weight being compared with this or that, so doe things varie before God, and that which is in high request amongst men is abhomination before God. *Balthasser* for all the honour that he had before men, yet when he was weighed before the Lord hee was found *light*, *Dan.* 5. 27.

CHAP. VII.

Whether the water or the fire be the more excellent Element.

2 Peter 3. 7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

Reasons proving the water to be the more excellent element;

Reas. I.

THere was a controversie upon a time, betweene the fire and the water, which of them were the more excellent element, and he who stood for the water alledged these reasons.

Frst, the water is the most profitable element to man, and he standeth most in need of it, at all times both in Sommer and Winter, by night and by day, & it is profitable both to sicke and whole persons, but the fire is many times hurtfull to man.

Reas. 2.

Secondly, that which was found out since the beginning, and was not from the beginning, is not so necessary as that which was first from the beginning: Nature furnished that as simplie necessary; Art found out this but for superfluous uses, it can never be shewn that man wanted water, neither is there any amongst the most excellent men, that are sayd to be inventers of the water as *Promerbeus* was of the fire; and the life of man was long without fire, but never without water.

Reas. 3.

Thirdly, there are many people, that have not the use of fire, but there is no people in the world, but have the use of water, no man can live without water; but *Diogenes* never vsed fire, and many other creatures live without fire, and are nourished onely in the water: doe not

not the fish live in the sea? beasts upon raw flesh and upon roots? and no creature liveth without water.

Reason, 4.

Fourthly, no creature liveth in the fire (for that of the *Salamander* is but a fable that it liveth in the fire, it deliteth to be neere the fire, for the coldnesse of it) but the greatest creatures and a multitude of diverse kinds live in the water.

Reason, 5.

Fifthly, that is thought to bee the most excellent element which standeth in need of the least preparation, but the fire hath need of much wood, and coales to nourish it, but the water is such an element as it standeth in neede of nothing to maintaine it, *cum nihil extra se desideret.*

Reason, 6.

Sixthly, That element is judged most necessarie and profitable which may bee joyned with another, as the water admitteth the fire, for ye may heate it, but the fire never admitteth the water, *cum magnum humidum, exiguum frigidum.*

Reason, 7.

Seventhly, there are foure elements, and the water hath brought forth the sea, which we may termes the fift element because it is as profitable to us as any of the rest, for what commerce would men have together without the sea? it breedeth interchange and commerce amongst Nations, and as *Heraclitus* said, if we wanted the Sunne, we should live in perpetuall darkenesse, so we may say, if we wanted the sea, we should live like barbarous people and wild creatures.

Reason, 8.

Eightly, when the heathen sent their ambassadors to any nation that they would have subdued to them, they desired of them *terram & aquam*, and they in token of subjection sent them water and earth because all commandement is either by sea or by land, and all possessions and riches are gotten out either of the sea or land: and in the body of man, the water and the earth are the elements

The manner how the heathen subdued other Nations.

elements which prevaile most, when *Darius* sent to the King of *Scythia*, he desired the King to send him water and earth, and when the King of *Scythia* had sent him a Fowle, a Mouse, and a Frog, and five arrowes, *Darius* interpreted the matter this wayes, that the Mouse signified the earth, because the Mouse is bred in the earth, and liveth upon the same things which man doth; the frog to be the water, because it liveth in the water, and the fowle to be his horses, because it is likest unto a horse for swiftnesse, and the five arrowes which hee sent to him (for they were excellent archers) signified that he would yeeld unto him, and deliver all his strength and armour unto him, when they required the earth and water in token of subjection, this sheweth the excellencie of the water above the fire.

Darius sent to the Scythians.

We are baptized by water and not by fire.

Reason, 9. Reasons proving the fire to be the most excellent element.

In the creation when God created the foure elements, the water and the earth, were but like the matter, the ayre and the fire like the forme, forming and fashioning the sedeed and dull elements, for what were the water and the earth without the fire to cherish them? and if it come from the water, it doth putrifie, as wee see in standing waters, which wanting motion (which breedeth heat) growe ille and corrupt, but the running waters we call them living waters, because the motion keepeth heat in them.

Reason, 2.

Take away heat from living creatures, they die presently, there is moysture found in the creatures after they are dead but no heat, therefore water is not so necessarie as the fire, and in effect we may say, that death is nothing but a privation of heat.

Reason, 3.

These things which have least heate in them, have least perfect life, as we see in the body of man the nailes and the hayre being farthest removed from the heart, and consequently from heat, are most imperfect of all the parts of the body.

How

How necessary hath the use of fire beene for the finding out of all Arts and preserving of them, and therefore the heathen made *Vulcan* the chiefe inventer of all arts, but the water hath no use in the invention of Arts, therefore not so excellent as the fire. Reas. 4.

The Philosopher sayd that sleepe tooke up the halfe of a mans life which is but a short time, but if a man cannot sleepe in the night, then the fire serveth with the light of it to make as it were a second day to him, and taketh away the difference betwixt the day and the night. Reas. 5.

That is the most excellent element which serveth for the temperature of the most excellent sense, and this is seene most in the sense of seeing, which is as it were a fiery substance. This sense is most profitable for us, to behold the workes of God. Reas. 6.

And where it is objected that the water admitteth the fire to be joyned with it, therefore it is most excellent. Answers to the objections. Object.

When the water is hot and cureth us, this proceedeth more from the heat than from the water, and this argueth rather an imperfection in the water than any desert in the fire. Answ.

Where it is objected that some men live without fire, and all the beasts live without it. Object.

Although they want the outward element, yet they have abundance of heat within them: what maketh the sea more profitable than other waters? Is it not the heate of it? And creatures doe not grow by humor onely, but by hot humor, for the colder that the waters are the lesse fruitfull they be. Answ.

Nothing liveth in the element of the fire, as it doth in water. Object.

The element of the fire in it selfe is so pure that composed bodies cannot live in it; this argueth no defect in the Answ.

the elements, but onely the grosnesse of composed bodies; and nothing liveth without the fire, for every thing that liveth hath the natural heate to preserve it.

But wee are baptized with water, and not with fire.

This proveth onely the water to be the better element for this use, but it doth not prove simply that the water is the better element: the earth which is the basest of all the elements, furnisheth bread and wine, for the sacrament, yet this will not prove the earth to bee the best element.

Diodorus Siculus xv. Pomp. lib. 2. cap. 1. Plutarchus in convivio septem sapientum.

The *Aegyptians* who held themselves to be the most ancient people of the world and the most noble people, contended with three diverse nations, first, they contended with the *Scythians* for their antiquitie: secondly, with the *Ethiopians* for their wisedome, thirdly, they contended with the *Chaldeans* for their God: the *Aegyptians* had the water for their god, and the *Chaldeans* had the fire for their god, and the *Chaldeans* sayd that their God the fire was the more excellent god because it was a part of the Sunne. And *Rufinus* saith that the *Chaldeans* were in the dayes of *Constantine* through many parts of the earth, to prove the excellencie of their god the fire, and their god burnt the rest of the images, but when they came to *Aegypt*, and there appointed a day of triall for their gods, the *Aegyptians* brought forth the huge image of *Nilus* which was hollow within, and filling it with water bored some holes in it, and closed them with wax artificially, that they could not be discerned. The *Chaldeans* set their god the fire round about the image, but the fire melting the wax, the water gushed out in abundance, and so quenched the *Chaldeans* God the fire: the *Egyptians* concluded by this that the water their element was a more excellent goddesse than the fire; see how the blind hea-

Lib. 2. eccles. hist.

Vide Suidam in voce Canopus.

then

then here had neither grace nor reason, they wanted grace forgetting the Creator to worship the creature, and then they wanted reason, for when the water is cast upon the fire, the fire is not extinguished but ascendeth up to the owne element of it.

The conclusion of this: although both these elements be necessarie for the use of man, yet simply the fire is the more excellent element.

The conclusion.

CHAP. VIII.

Of the Meteors, the dew, and the Spirituall applications of it.

As there are sundry sorts of Meteors engendered in the superiour region of the ayre; so there are Meteors bred in the inferiour region of the ayre, the dew and the hoare-frost, and the cause of these are the exhalations drawne up by the Sunne in the day time, the Sunne going away, and the night comming in place of it: these vapors are condensate by the coldnesse of the night, and if the cold be not vehement as it falleth out in the Spring time and the Summer, it breedeth the dew, which is a small sort of raine, refreshing the grasse and the hearbs, and the Hebrewes call it *Tal* and the Greekes ἀέρος: but if the cold be more vehement, then the vapors are more consolidated, and that breedeth the hoarefrost, which falling upon the grasse, and herbs, are like a little snow: this dew & hoare-frost when they be engendered, are bred in the clouds, but this cloud is so small and thin that it obnubilateth not the ayre: when the South winde bloweth softly, then the dew is bred,

Some Meteors bred in the superiour and some in the inferiour region of the Ayre.

טל רוח

ἀέρος.

Why colder at the Sunne rising than before.

A comparison taken from the falling of the dew.

Things proper to the dew applied to Christ.

feel the heare-frost, when the North winde bloweth, and they are engendered in the morning and evening: In the evening, for then the Sunne beames goe away, and in the morning when the Sunne riseth, the clouds melt and the watrie humors fall downe, therefore about the Sunne rising we finde the cold to bee vehement.

The Prophet *Esay* saith, *Chap.* 45. 8. *Droppe downe yee heavens from above, and let the skyes poure downe righteousnesse: let the earth open, and let them bring forth salvation.* Here the Prophet taketh a comparison from the falling downe of the dew upon the earth, to shew the conception of Christ in the wombe of the Virgin.

And first hee beggeth for that celestiall grace from the heavens, for these things which come from the heavens are the most excellent, even in the conceit of the heathen, and that which they made much of, they called it *delapsum de cælo*. Now this is most fitly applied to Christ, *Joh.* 3. 13. *No man ascended up to heaven but he that came downe from heaven, even the Son of man which is in heaven.* So *Joh.* 8. 23. *Ye are from beneath, I am from above.* and 1 *Cor.* 15. 47. *The first man is of the earth earthly, the second man is the Lord from heaven.* And hee desireth that iust one to come downe & quench our thirst, for without this dew the fleece will be drie, *Iudg.* 6. 36. and so the ground shall be drie. So without this spirituall dew men shall be barren, like the mountaines of *Gilboa*, 2 *Sam.* 1. 21.

As the dew falleth upon the ground, without any noyse, and wee feele it not, and as the haile and the raine fall, and wee see it not when it falleth; so when our Lord Iesus Christ, was conceived, in the Wombe of the Virgin, who perceived it, or tooke notice of it, except the Angels, and his Mother *Marie?*

Se-

Secondly when Manna fell, there fel first a dew in the campe; and so before Christ was conceived in the wombe of the Virgin, the dew of the Holy Ghost came and over-shadowed her.

Thirdly, when the dew falleth, it mitigateth the scorching heat; so when the world was scorched with the heat of Gods wrath for burning in sinne, then hee sent the Sunne of righteousnesse to refresh them.

And lastly, the clouds are bidden *drop downe righteousnesse*, the cloudes a signe of aboundance, the clouds, who willingly drop downe and liberallie, the clouds, who dropp not downe partially: So this righteousnesse of Iesus Christ commeth freely from the heavens in great aboundance, and not partially distributed to men.

Conclusion.

The Conclusion of this is, as *Canaan* was a land blessed of God, and *the eyes were upon it from the beginning of the yeere to the end, it was a Land that drinketh in the water of the raine of heaven, Deut. 11. 12.* So the Church is a land blessed for ever, and watered with that celestiall dew that came from heaven.

CHAP. IX.

Of bodies perfectly composed, and first of the mettalls.

Jere. 6. 29. The bellowes are burnt, the Lead is consumed of the fire, the founder melteth in vaine, for the wicked are not plucked away, reprobate Silver shall men call them.

THe Iewes divide their Physicks into three sorts, first [*Domes*] *silens*. Secondly [*tzemah*] *germen*, thirdly [*chaja*] *vivum*: they call all the minerals, *silens*, they call vegetative things, *germen*, and the living things they call *vivum*.

דומם *silence*
צמח *germen*
חיה *vivum*

The Lord to shew the nature of the wicked and hypocriticall Iewes, borroweth a comparison from the mettals, silver and lead: for as the silver smith before he melts the silver, he purgeth lead to it, to make it melt the better; so the Lord checketh first the notorious wicked Iewes, to see if by them hee might draw hypocrites (who held themselves to be good silver) to repentance and to melt.

Why the Lord borrowes this comparison from the silversmith.

The mettals are bred by the heat of the Sunne, and then by cold they grow together, and are consolidated: although they be consolidated by cold, yet they are not bred by cold, but by the heate of the Sunne. If the consolidating or gathering of them together were the cause of their being, then the melting of them should cause them to perish: the heat of the Sunne, drawing up the vapors and exhalations, is the first cause of engendering the mettalls, and then commeth the cold and consolidateth them; for as the Meteors are bred in the ayre, of vapors and exhalations drawne up into the ayre out of the earth, so are mettals bred in the earth of these exhalations drawne up by the Sunne, but hindered and kept within

How the mettals are bred.

within the earth, that they cannot ascend any higher; then they congeale and consolidate about the stones or some other parts of the earth, therefore they are called *metalla, id est*, [illegible] that is, which is engendered or bred about or with some other thing, as gold about silver, and silver about brasse, and sometime about yron or brasse.

The mettals generally are of a watrie substance, and all of them have lesse or more water in them; all the mettals can melt in the fire, and the fire being removed they consolidate againe, which sheweth us that they are of a watrie substance and participateth both of water and earth. The mettals when they are melted by the fire, they are not like Ice, for when the Ice is frozen it is still but water, and is capable of no other forme; but the mettals besides that they can be melted, they receive other formes, which the Ice cannot receive, being still water and not mettall. Stones may be broken, and bruised & sometimes they may be hewed, but they cannot be melted as the mettalls. Yron, brasse, and Lead, have more earth in them, than the gold or silver, as we may perceive by the rust which they contract: gold and silver have more free of earth than other mettals are, and they are more deaected water than the rest.

Now let us make a comparison betwixt gold and lead, Gold hath lesse earth, and more water in it than lead, yet it is heavier than lead, because it hath no pores in it, to let in the ayre as lead hath, yet it melteth not so soone as the Lead doth, because the water is more perfectly mixed in the gold, than in the Lead, and the gold being more solide keepeth the watrie element better than the lead doth.

Then let us compare lead and silver together, lead hath more earth in it than silver hath, and the water floweth sooner out of it than out of the silver, because it

The mettals are of a watrie substance.

A comparison betwixt gold and silver.

Why the gold melteth not so soone as the Lead doth.

it is not so solide; it hath more earth in it then silver hath, and therefore it is hotter when it is melted than silver, and it melteth sooner than silver, because the water is not so perfectly mixed in it as in silver; therefore the silver Smith when he would melt silver putteth lead to it, to cause it to melt the sooner, and this the Latines call *replumbare argentum* to leaden the silver.

Why Lead is put to silver in melting.

The application of the comparison is this; that the hypocriticall Iewes are like yron and steele, and not like silver as they would appeare; for they are so farre from separating themselves from the wicked, that they are altogether like Iron and steele that can hardly melt: *the bellowes are burnt*, that is, the Prophet hath spent his travell in vaine amongst them, and the most notorious wicked men amongst them are like the lead which is burnt up; yet hypocrites by their example will not melt, but remain indurate and as hard hearted as before, therefore they are but *reprobate silver*, and the Lord shall reject them.

The application of the comparison.

When the Lord commeth to his Church to separate drosse from the silver, he scarcely getteth the third part as good silver: *Zach.* 13. 8. 9. *And I will bring the third part through the fire, and will refine them as silver is refined*: happy are these who are of this little handfull and of this third part, but as for the wicked he will put them away out of the earth like drosse, *Psal.* 119. 119.

God findeth few that are good silver.

The conclusion of this is, when the Lord threatneth his judgements against notorious wicked sinners, then it is time for hypocrites to repent, lest the same judgement overtake them.

Conclusion.

CHAP.

CHAP. IX.

Of the diverse names that gold hath in the Scripture.

1 Kings 9.28. And they came to Ophir, and fetched from thence gold.

First gold is called *Zahabb*, which is common to all sorts of gold, 2 *King.* 5. 5. זָהָב

The second name which it hath, it is called, *aurum ophir, Iob.* 22. 24. *torrentes ophir:* not that *ophir* signified gold, but the floods out of which the gold was gathered were called *ophir*, not this *ophir* from whence *Salomon* brought his gold afterward, but a river neere the Land of *Hz.* אוֹפִיר

The third name, that it hath, it is called *Aurum Paz* from the roote *Pazaz* which signifieth to make soft, but afterward it was called *aurum ophiz* and *mapheaz, Iere.* 10. from the places from whence it was taken. *Iob* speaketh of *tapheth* as an appellative, and yet it was turned afterwards into a proper name of a place of torment; so *aurum pas*, at the first might be an appellative, but afterward became a proper name: so *Carmel* at the first, was a proper name, but afterwards it was changed into an appellative name, for any fertile place, So Paradise was first a proper name, but afterward became appellative, *Eccles.* 2. 5. *I made me Paradises:* so *Tarshish pro oceano:* so *Ezek.* 17. 4. *He crept off the top of his young twigges and carried it to Canaan*, that is, to *Babylon* the land of merchandise: see *Prov.* 31. 24. פַּז מוֹלֶסֶרֶת. אוֹפַז מוּפָז

The fourth epithet is [*charutz*] *fossile*, which is rather a name of the art, than a name signifying the essence of the gold, as *obryzum* signifieth rather the Art about the fining of the gold, than the substance of the חָרוּץ

Allusion.

חתים

סגור

מוסגור

פרויים

The Scriptures give diverse names to gold, to note the excellencie of it.

In *Nabuchadnezzars* vision, the metrals are set downe to signifie the hardnesse of the monarchies, and not their excellencie.

the gold, *Iob.* 41.22. *Psal.* 67. 14. and *Salomon* alludeth to this sort of gold, *Prov.* 8. *chuse my doctrine as pure gold*, separate from all base and vile things.

The fift epithete is *chatham*, it is that sort of gold which is engraven curiously, and when it hath *Ophir* or *Ophaz* joyned with it, then they signifie the matter, and it signifieth the forme: 1 *King.* 10. 25. *And they brought every man his present, vessels of silver and vessels of gold*, which were vessels of great price, not onely for the substance, but also for curious workemanship.

The sixt epithete is *segor*, as ye would say, *includens*, the gold which is elaborately wrought and cunningly set within silver, *Prov.* 15. 11. Apples of gold put in silver, cut like networke, and requireth great skill in this art to set it right, the Hebrewes call it [*musgor*] *inclusor*, and therefore 2 *King.* 24. 24. *The King of Babylon carried away with him all the craftsmen and inclusores*, noting them as speciall cunning men.

The last epithete is *Parvaim*, and it is called 2 *Chron.* 3. 7. *the gold of Parvaim*, from the place from whence it was brought.

All these names the Scriptures give to gold, to note the excellencie and diversitie of it, but in that vision of *Daniel*, where he saw an image whose head was of gold, the gold is not set downe there to signifie the most excellent monarchie, but the metrals are set downe there, to signifie their hardnesse; the gold the softest, the silver harder, the brasse more hard, and the yron hardest of all; we must not then make the comparison, from the glistering of the gold to expresse the florishing estate of the Babilonian Empire, or that the silver signified the glorious estate of the *Medes*, but onely the hardnesse of the metrall is marked here, the gold being *ductile* and plicable, signified that they should not have so hard entertainement under the *Babilonians* as under the *Persians*.

Secondly,

Secondly, the head of gold signified the *Babylonian* Empire, as *Daniel* expoundeth it to *Nebuchadnezzar*, *Dan* 2. 38. *Thou art this head of gold*; the *Babylonian* Empire is called gold, because the *Babylonians* spoyled all the treasures of the Temple; the *Persians* are called silver because they spoyled the *Babylonians*, yet they got not so great a treasure as the *Babylonians* got; the *Grecians* are called brasse, they spoyled the *Persians*, yet got not so great a treasure as the *Persians* got; the *Romans* are called yron and clay, for before they overthrew the *Grecians* they wore rings of yron upon their fingers, and their treasure was but yron; but when the *Vandals*, *Gothes* and *Hunnes* spoyled *Rome*, they got but onely clay.

The conclusion of this is, although the gold have many excellent epithetes in the Scripture, yet the Prophet *Habakuk* calleth it [*gnubbis*] *densum lutum*, *Hab.* 2. 6. To teach us not to set our affections upon it or desire it, for when men have loaded themselves with it, it is but thicke clay.

Why the Babylonian Empire called gold.

Why the Persian Empire called silver.

Why the Grecians called brasse.

Why the Romans called Iron.

Conclusion.

עבטיט *densum lutum.*

CHAP. X.

The blessing of God, and the influence of the heavens, make things fertile below here.

Hosea 2. 21. *I will heare the heavens, and they shall heare the earth, and the earth shall heare the Corne and the Wines, and they shall heare Israel.*

WE have spoken before of metals, which the Iewes call [*Ketsim*] *fitsim*, now is rest to speake of that which they call [*Zemeh*] *germinans*, & [*chaiim*] *vivens*

צמח רומס

virtute. God who created the trees, fruits and man, hee heareth them, and maketh them to heare one another, God heareth *mediate*, *he that planted the eare shall hee not heare? Psal. 94. 9.* the heavens and the earth heare *mediate*, and man heareth properly.

God heareth the heavens when hee giveth his influence and blessing unto them to make them nourish the things below here.

When God worketh upon the creatures below here, he worketh either mediately or immediately, hee worketh immediatly *vel sumptae virtutis vel suppositi*, hee worketh immediatly *ratione virtutis*, because all vertue proceedeth onely from him, as the Sunne worketh immediately *ratione virtutis* because it hath the vertue from it selfe, and not from another; the Moone againe worketh *mediate ratione virtutis* because shee hath the vertue and heare from the Sunne, and heareth not first, of it selfe. *Man liveth not by bread onely but by every word that proceedeth out of the mouth of God, Mat. 4. 4.* The power to nourish and feede cometh immediately from God. A man is in a consumption, he commeth to advise with a Physitian, the Physitian biddeth him take so much water and heare it, and then to take such herbs and put into it, and make a decoction thereof: the patient taketh water and drinketh it, but hee leaveth out the herbs and dieth of the consumption. The blessing of God in Physicke or meat is like the hearbs put into the water, and if it be left out, the creatures cannot nourish us: this blessing of God in the creatures which feedeth us, is called the *staffe of bread*, Deut. 28. for as the staffe upholdeth the old weake man, so doth the blessing of God uphold and nourish us.

God againe worketh *mediate ratione suppositi*, for he is *[illegible]* (as the Schoolemen speake) in every thing.

Yee

Deus { operatur / conservat } { immediate / mediate / propriè.

How God is sayd to heare the heavens.

Deus operatur { Suppositi / Sed virtutis.

Similis.

The blessing of God called the staffe of bread.

Yee will say, how doth God worke mediately, seeing he is immediately in every thing?

If ye will respect the second causes with the effects, then God is said to worke mediately, but not if ye will respect the *media* themselves.

When God useth the second causes to produce an effect, he useth them not as helpes or as co-working causes with himselfe, but to shew his goodnesse and his bounty, that he will communicate with his creatures some part of his power, and for the weaknesse of those whom he helpeth, *Curse ye Meroz, because he came not to the helpe of the Lord Iud.* 5. 23. the Lord needed no helpe of *Meroz*, but when Gods people saw the Iudges comming but to helpe, then it helped their infirmitie, but the hand of the Lord is not shortned, 1 *Sam.* 14. 6. who can helpe *with few or by many*.

The heavens are say'd to heare the earth when they send downe their raine and raine to moysten the earth, the former raine in the scripture is called [*יורה*] *pluvia* and the latter raine [*מלקוש*] *pluvia serotina*, which fell out in the moneth *Nisan* when the Corne began to bee ripe, it was called *pluvia maturationis*. And when the heavens are like brasse, then they heare not the earth. Now when the heavens heare the earth, *Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter raine, Iam.* 5. 7. *And the earth shall heare the corne and the wine*, the earth heareth the corne and the wine when it is manured and laboured by the husbandman, and when the heavens send downe their influence upon it, when the earth is manoured and dressed, then it is say'd to be *married*, *Esay* 62. 4. [*תבעל*] *terra nubilis*, and when the ground is not manoured nor sowne, it is say'd to *die*, *Gen.* 47. 19. *Wherefore shall we die before thine eyes both we and our Land?*

Quæst.

Answ. How God is say'd to worke mediately.

How God useth second causes to produce effects.

When the heavens are say'd to heare the earth.

חלשים ראשון
מורה
מלקוש

How the earth is say'd to heare the Corne and Wine.

ואדמה תבעל

Terra nubilis marinata. Terra maritata, cultura & producit fructus.

God is the onely cause of fertility.

When the earth is fayd to abiure.

הארץ משבעת

hæc regio sitis abiurat.

We have no obligation to unreasonable creatures to thanke them as Gods instruments.

God is the onely cause of fertilitie. *Paul may plant, and Apollos may water, but it is God that giveth the increase*, 1 *Cor.* 3. 6. and it is the Lord that *crowneth the yeere with goodnesse*, *Psal.* 65. 11. The Lord made them to understand this, that it was he onely who caused things to grow, therefore they called the great trees which grow without labour *arbores Dei*, as the cedars and such, and this people found this by experience in the blessing of the seventh yeere, when the increase of the yeere served for three, and that he might teach them that fertilitie onely depended upon his blessing, he caused the earth to make a great shew of fertilitie which afterwards turned to nothing. *Habac.* 3. *Though the fruit of the Olive should fail*, that is, the Olive blossomed very faire, but deceived the expectation of the labourer. So 2 *King.* 19 *the remnant shall take root downward, and bear fruit upward*, but in the originall it is more emphaticall *הארץ משבעת* *hæc regio sitis abiurat*, for, as a woman when she is with child, when she parteth with it, she is deceived of her expectation. So the ground about *Iezreel* made a faire shew to the labourers, and deceived them. *I will hear the heavens.* Our faith should not looke to the meanes which God ministreth to Gods people, neither should we depend upon the meanes, rather God useth reasonable creatures as his instruments, we may be thankefull to them, but we must give the whole praise to God, but we have no obligation to the unreasonable creatures as to the heaven and to the earth, this was the ground amongst the heathen that made them worship the Sunne, the moone, and the starres. *Alexander* the great was mindfull of his horse that saved him in the battell, that when he died he builded a Citie upon him, and called it after his name, *Bucephalus*, he was not so mindfull to give thankes to God after his deliverie, as he was to his horse.

he was not so mindfull to give thankes to God after his deliverie, as he was to his horse.

I will heare the heavens, this should teach us never to rest untill we come to the first cause, but men who have their portion in this life, their bellies are fed *with his hid treasures*, *Psal.* 17. 14. Why are they called *his hid treasures?* because they know not who is the giver of them, they see the creature but they see not the giver; so when the Lord smiteth them, they see three fingers as it were upon the wall with *Balthasar Daniel* 5. 5. But they see not the hand, nor the arme, nor him that striketh; but *Iob* ascended from the *Chaldeans* to God himselfe, and saith, the *Lord hath given, and the Lord hath taken Iob.* 1. 21. And so did *David* when *Shimei* railed against him 2 *Sam.* 16. 11.

Men should not rest untill they come to the first cause.

I will heare the heavens, when the Vniversall and particular cause concurre together, things take their denomination from the particular and not from the universall cause, *ut sol & homo generant hominem*, yet the man is sayd to beget his child, and not the Sunne. So when the cause of causes worketh with subordinate causes, we must not ascribe every particular effect to God, but to the proper cause, as the fire burneth, but not God, and so the bread feedeth us, yet none of these could effectuate any thing without the first cause, therefore we are called *the offring of God Act.* 17. 29. although our fathers beget us, so *Iere.* 1. 5. *Before I formed thee in the bellie. Psal.* 22. 9. *Thou art he that tooke me out of the wombe, and thou didst make me hope when I was upon my mothers breast*: our father begetteth us, yet unlesse hee blesse the begetter hee cannot beget; so our mother conceiveth us, yet she shall not beare us except he bring us forth; although these take the denomination from the second causes, yet unlesse the Lord blesse them who is the first cause, it is nothing. But in the first creation

When the universall and particular cause concurre together things take their denomination from the particular cause.

The creation tooke the denomination from the universall cause.

which was onely by the power of God and no helping cause concurring, then the worke tooke the denomination from the universall and first cause.

Quest. Whether doth the effect owe more to the universall or particular cause?

Answ. It oweth more to the particular cause than to the universall cause, because it getteth it's kind from it, and is named by it, and is likest to it; but for preservation and continuation of the kind, it is more beholden to the universall cause, as the childe is more beholden to the heavens for his conservation, than to the parents; but if wee looke to the cause of causes God himselfe, creatures are most beholden to him both *quoad ad esse & conservari.*

Whether things owe more to the universall or particular cause.

And the heavens shall heare the earth when it is manured by the husbandman.

Observe how the husbandman is directly subordinate to the providence of God, all honest callings are subordinate to God, but yet the subordination is not so clearely seene, nor the blessing of God appeareth not so well in any other trade as in husbandrie; for after that he hath cast the seed in the ground, he lyeth downe and sleepeth, and night and day it springeth up and he knoweth not how, *for the earth bringeth forth of it selfe, first the blade, then the eare, then the full corne in the eare, Marke 4. 24. House and riches are the inheritance of the fathers, but a prudent wife is from the Lord, Prov. 19 14.* House and riches are from the Lord as well as the wife, but the directing hand of God and his speciall providence is not so clearely seene in these, as in this.

The husbandman is directly subordinate to the providence of God.

How riches and a prudent wife are from the Lord.

All the blessing of husbandrie dependeth upon God, therefore the heathen when they went to plough in the morning they layd on one of their hand upon the stilts of the plough, and they lifted up the other hand

The custome of the heathen in their husbandrie.

to

to *Ceres* the Goddesse of corne: but it is a pittie to see the most part of these who mannure the ground as though they were *fungi* or [illegible] sprung out of the ground like toad-stooles, *affixi gleba, suis terra*, having their mindes fixed upon the earth, and never to elevate their minds higher to God, than the Oxen which labour the ground, but if they had hearts to looke up to God, *O beatos agricolas*! O how happie were those husbandmen!

There are five things which commend husbandrie in the Scriptures; first, the antiquitie of it, *There was not a man to till the ground*, *Gen.* 2. He is the first man that is missed, it is neither the Lawyer nor the Physitian, nor the Tailor but onely the husbandman.

Five things which commend husbandrie.

Secondly, the innocencie of it, it was commanded to *Adam* in Paradise, and Christ calleth his Father *a husband man*, *Joh.* 15. 1. *I am the true Vine and my Father is the husbandman.*

Thirdly for the delight of it, *Vzzia* the King is called *vir agri*, because he delighted so much in husbandrie, 2 *Chron.* 26. 10.

Fourthly, for profit, *Eccles.* 5. 9. *The profite of the earth is for all, the King himselfe is served by the field.*

And lastly, this calling is most clearely seene to bee subordinate to Gods providence, and therefore *Esay* 28. 26. *The Lord is called the husbandmans God, who teacheth him and instructeth him.*

Conclusion.

The conclusion of this is, God by his blessing is both in the causes and the effects immediately, therefore these are deceived who hold that God set the heavens on worke, and they give onely their influence to the earth, corne, and wine: *torpedo* or the crampfish when it toucheth the hooke, it transmitteth a benumnednesse from the hooke to the line, and from the line to the goad, and from the goade to the fishers arme, here the cramp-

Similie.

fish worketh but mediately, but God worketh immediately in all the causes and in all the effects, and therefore let us crave the blessing of God both to the causes and to the effects.

CHAP. XI.

Why the Children are sayd to come out of their fathers thigh.

Gen. 46. 26. All the soules that came with Iacob out of Egypt, which came out of Iacobs thigh.

Of the generation of man.

THese who have described the Anatomie of man, say that the seed bringers called *vasa seminaria*, bee two veines and two arteries which come downe to the thigh.

These veines take their beginning from *vena cava* the Master veine, which hath the originall from the liver, and the arterie hath its beginning from the heart, and so they descend to the parts of generation.

These *vasculi seminis* or *vasa seminaria* the Hebrewes call them first [*gid*] *virga*, secondly, [*habezim*] *testiculi*, thirdly, [*hashabbim chute bezim*] *fila testiculorum*.

גיד *virga*
חבצים *testiculi*,
חוטבצים
השבצים *fila testiculorum*.

The Hebrewes for modestie put other parts of the bodie for the members of generation.

They *came out of Iacobs thigh*, for modestie the Hebrewes put other parts of the body for the part of generation, as first they call it the ferse, *Esay 7. 20. Israel shave the haire of the ferse*, as she shall cast that which commeth out betwixt her ferse, so they call it *the Navell Iob. 40. 16.* and *the thigh Num. 5. 2.* and the heathen Poets say that *Bacchus* was borne of *Iupiters* thigh.

Secondly, they came out of *Iacobs thigh*, because *pater est principium activum generationis*, and not the mother,

ther, & therefore some Divines conceit that if *Adam* had not sinned, although *Eve* had sinned, then originall sinne had not beene transmitted to the posterities, because he was *principium generationis*, *Rom.* 5.12. *By one man sinne entred into the world.*

Thirdly, they came out of *Iacobs* thigh, these seventie soules came out of many bellies, but from one thigh, they came out of the bellies of *Lea* and *Rachel*, *Zilpah* and *Bilhah* &c.

Why the children are said to come out of the fathers thigh.

Fourthly, Children come out of their fathers thigh, but the wife was taken out of the husbands side, therefore the husband should love his wife better than his children.

Why the husband is to love his wife better than his children.

Fiftly, they came out of *Iacobs* thigh, that was a sillie poore man, *Deut.* 26. 5. *And thou shalt speake and say before the Lord thy God. Syrus perditionis erat pater meus, a Syrian readie to perish was my Father, yet he went downe into Egypt and sojourned there with a fewe, and became there a nation great and mightie and populous, who multiplied exceedingly even as the fish of the sea* [*ishrotzu*] *Exod.* 1. 7. Looke to the number of the fighting men in *Iudea* in *Iehosaphats* time, how they encreased that came out of his thigh, there were eleven hundreth and threescore thousand fighting men, 2 *Chronicles* 17. What number of women and children were beside? and then if we shall adde all the number that was in *Israel*, we shall see how Gods promise was verified to *Abraham*, *I will multiplie thy seed as the sands of the Sea.* Although the Lord gave him seventie children out of his thigh, yet he touched the hollow of *Iacobs* thigh, and the paine made him to weepe, *Hos.* 12.4 and he halted upon it all the dayes of his life. This sinew which shrunke in, in his thigh, in the originall it is calld [*gid hanesche*] *nervus oblivionis*, the sinnew of oblivion, and it never stirred any more there, So *Iob.* 38.4. *The wa-*

Many came out of Iacobs thigh that was a poore man.

ישרצו
multiplicarunt more piscium.

Gods promise verified to *Abraham*.

גיד הנשה
This is shewed by a thing done, when it leaveth off to doe that which it was wont to doe.

God promiseth no good thing in this life, but with condition of the crosse.

were not forgotten of the Lord; that is, the foote treadeth no more there. What ever the Lord giveth his children in this life, it is always *cum exceptione crucis*, *Mark.* 10. 30. *He shall have an hundreth fold*, but it is added, *with persecution*. Seventie soules shall come out of *Iacobs* thigh, but he shall halt upon foureteene all his life time. So *Paul* was taken up to the third heaven, yet the Lord gave him a pricke in the flesh to humble him, 2 *Cor.* 12. 7. God this wayes tempereth our wine with water, he upholdeth us with the one hand, and taketh us downe with the other.

Conclusion.

The conclusion of this is, that God out of small beginnings can make up a Church to himselfe. *Ezek.* 47. 3. The waters that flowed out of the Sanctuary were but first to the ancles, then they came to the knees, thirdly they came to the loynes, and lastly they became a river that could not bee passed, as the graces of God grow in the Church, so doth the number of the Saints, from hundreths to thousands, and from thousands to Millions.

God of small beginnings can make a Church to himselfe.

Chap. XII.

That a Woman giveth seed in generation as well as the man.

Levit. 12. 2. *If a woman give seede, and have borne a male child.*

The divell who envieth the salvation of man kind, hath still set himselfe against Christ our redeemer.

The divell bandeth against the security and the glory of Christ.

First hee set himselfe against the divinitie of Christ by

by his instrument *Arrius*, who denied the divinitie of Christ, and he poysoned the third part of the waters with his wormewood, *Revel.* 8. 11.

Secondly, hee set himselfe against the person of Christ by *Nestorius*, who taught that there were two persons in Christ, as there were two natures.

Thirdly, he raised up *Eutiches*, who confounded the natures, and made but one nature as there is but one person.

Fourthly, hee raised up *Adarius*, who denied that Christ was truely a man: and last, he raised up the *Anabaptists* who denie that Iesus Christ tooke flesh of the virgin *Mary*, but that he passed through her as water doth through a golden pype; and their principall reason was this, because women give no seede in generation; but this text sheweth clearely that the women give seede in generation as well as the men: it should not be translated then *si Semen conceperit aut susceperit*, for that is contrarie to the nature of the active conjugation *hiphil*, and it should bee translated *si seminaverit semen*, and so *Num.* 5. 28. *seminabit semen*, she shall give seede, and not conceive seede, and it is oftentimes spoken of trees in the Scripture *seminantes semen*, which cannot be translated, *si susceperint semen*. so *Heb.* 11. 11 *Sara received strength to conceive, but emittendum semen*, [illegible] is not *receptio seu susceptio seminis*, as when the husbandman soweth his seede and casteth it into the ground, the Syriacke paraphrase paraphraseth it not rightly, *ut conciperet vel susciperet semen*. 2 *Cor.* 15. 47. *The first man is of the earth earthly, the second man is the Lord from the heaven*, then it may seeme that Iesus Christ tooke not his flesh of the Virgin *Marie*.

The second Adam is sayd to be the Lord [illegible], not that it was in regard of his manhood, & humane body made of an hevenly substance, but that it was conceived

The Arrians denyed his Godhead.

The error of the Anabaptists refuted who deny that Christ tooke no flesh of the woman.

זרע

[illegible]

Objett.

Answ.

ved by the heavenly overshadowing of the holy Ghost, and was made partaker of heavenly qualities, as immortality, glorie and power. And became the instrument of an heavenly conversation upon earth.

The conclusion of this, if Christ had not taken our flesh upon him he had not beene our *goel*, and so *iure propinquitatis* he could not have redeemed us: he is called our *dod our beloved*, *Esay* 5. 1. *Iere.* 32. *Hanameel* because he was in necessitie, his *dod* became *goel* for him, and redeemed his land for him. So Iesus Christ being our *dod* or neere kinsman, becometh *goel* to us: if he had not taken our nature hee should not have beene *quidem sanguinis nostri*, neither redeemed heaven when wee lost it, neither redeemed us out of Prison, for all these things did the *goel* to his kinsman.

vindex redemptor propinquus.

Iaremia.

CHAP. XIII.

How old some of Christs predecessors were when they beget children.

Gen. 18. 11. Now Abraham and Sarah were old, and it ceased to be with Sara after the manner of women.

As the Lord hath measured the Periods of the life of man, how long he shall live, and when hee shall die, so he hath measured the Periods when a man begineth to beget children, and when hee leaveth off to beget, and so of the woman.

When men begin to beget ordinarily.

The Period when a man beginneth to beget, or may beget, is thirteene yeares of age ordinarily, *quando exis*

ab

ab ea concubitus feminis, when the seed of copulation goeth out from him, *Levit.* 15. 16. (because then he is able to lye with a woman) and the Iewes call him *Parvus* so long as *non exit ab ea concubitus feminis*, and they extend it to the thirteenth yeare and the womans to the eleventh. The Period when he ceaseth to beget differeth now in men, from the time when the Patriarches lived.

The time when the woman leaveth off to conceive ordinarily is fiftie.

And wee may observe in the Scriptures that these Kings of whom Christ came not according to the flesh, some of them begat their children very young, so *Salomon* begot his Sonne *Rehoboam* when hee was little more than twelve yeares of age, and *Achaz* was but eleven yeares when he begat *Ezekias*. But these againe who were the predecessors of Christ were verie old beforethey begot their children, to exercise their faith, this wayes *Abraham* begat not his sonne untill he was an hundreth yeare old, and *Boaz* begat his sonne when he was fevenscore yeares old. So *Sara* the great grandmother of our Lord, bare a child when she was ninetie yeare old. And *Rachab* another of our Lords predecessors bare her sonne, when she was fiftie five yeare old or thereabout.

There was great difficultie both upon *Abrahams* part and *Sarahs* part here. *Genesis* 17. 17. *Shall a child bee borne to him who is an hundreth yeare old?* and so upon *Sarahs* part, *The Lord hath restrained mee from bearing*, *Genesis* 16. 2. Yet the Lord who who hath power over the wombe and grave, made *Sara* to conceive: the *Chaldie* Paraphrase of *Ierusalem* upon *Gen.* 30. 4. setteth downe these foure keyes, the first is *fecunditatis ad aperiendum, & sterilitatis ad occludendum*, the key of fruitfulnes to open the wombe, and

Conferre 2 King 16. 2. and 2 King 17. 1. with the 1 King. 16. 6. and 2 King. 18. 1. and ye shall find no interregnum betwixt *Achaz*, and *Ezekias*; and considering the kingdome of *Israel* and *Iudea* together, ye will apprehend how old *Achaz* was when he begat his Sonne.

Many of Christs progenitors were old ere they begot children.

Great difficulties of begetting children both on *Abrahams* and *Sarahs* part.

God hath reserved foure keyes to himselfe.

and the key of barrennesse to shut the wombe, *Gen.* 30. 22. *God remembred Rachel and opened her wombe.* Secondly *clavis pluviæ* the key of the raine, *Deut.* 28. 12. *The Lord shall open unto thee his good treasures, the heaven to give raine unto thy Land in due season.* The third is *clavis cibationis* the key of feeding every thing, *Psal.* 145. *Thou openest thy hand and fillest with thy blessing every living thing*: the fourth is, *clavis sepulchri* the key of the grave, *Ezek.* 37. *When I shall open your graves.*

Clavis { *fœcunditatis* / *Pluviæ* / *cibationis* / *sepulchri.*

Seven mothers barren and yet bare children.

There were seven mothers who were barren, and yet the Lord opened their wombe, *Sara*, *Rebecca* and *Rachel*, the mother of *Sampson*, *Anna* the mother of *Samuel*, and *Elizabeth* the mother of *Iohn.*

Quæst.

It may be asked whether *Abraham* thought himselfe absolutely unfit to beget children, or onely respectively thought himselfe to beget upon *Sarah.*

Answ. 1.

Whether *Abraham* thought himselfe absolutely unable to beget children.

Some hold that he thought himselfe absolutely unfit to beget children upon any woman, because the Apostle *Rom.* 4. 19. called his body *a dead body*, and because the Apostle saith *Galat.* 4. 23. *That Iacob who was borne of a free woman was by promise*, and *Heb.* 11. 11. *By faith Sara conceived*, and *Esay* 51. *Looke to the rocke whence ye were hewed*, *Abraham* is compared to a rocke here, and *Sara* to a pit, and as a rocke cannot bring forth children of it selfe, so neither could old *Abraham*, and it may seeme that there was as great an impossibilitie to *Abraham* to beget, as it was to *Sarah* to beare children, therefore they hold that this was a miracle when this power was given to him to beget children anew againe.

Abraham compared to a rocke and *Sarah* to a pit.

Answ. 2.

Abraham doubted onely to beget Children upon *Sarah.*

But if we will consider the matter better, wee shall find that *Abraham* doubted not absolutely of his power to beget children, but onely to beget children upon *Sara* who was now nintie yeare old, yet hee might beget children upon a younger woman, for after the death

of

of *Sara* when he was an hundreth thirtie seven yeares, old, he begat sixe children upon *Keturah*, although hee doubted to beget children upon *Sarah*. *Abraham* after he begat *Isaac* lived seventie and five yeares, therefore his body was not a dead bodie simplie; and hee wanted not power altogether to beget. Againe in these times men lived two hundreth yeares as *Terah* the father of *Abraham* lived two hundreth yeares, therefore they were not unfit and impotent for generation when they were an hundreth yeares old, for then they should have beene unfit for generation, the halfe of their life time. Thirdly *Iacob* who was the great grandchild of *Abraham* begat *Benjamin* when he was an hundreth and seven yeare old, therefore *Abraham* might beget children by his naturall strength when he was an hundreth yeare old although his strength was not restored to him miraculously.

Abraham might beget when he was an hundreth yeare old according to the course of nature.

The Apostle saith that *Abrahams* bodie was now a dead bodie *Rom.* 4. 19. And almost now an hundreth yeare old.

Object.

This is spoken onely in respect of *Abrahams* owne opinion who was out of hope to have children therefore the Apostle saith, he considered not his owne bodie, and comparatively his body was much more unable at that time than it was before, and if in his younger yeares he begat no children upon *Sarah* much lesse was there hope now in his old dayes. *Galat.* 4. 23. *He that was borne of the bondwoman was borne after the flesh, but he that was borne of the free woman, was borne by the promise*, hence it may seeme that he begat not his Sonne *Isaac* by his nturall strength but by faith taking hold upon the promise.

Answ.
Why the body *Abraham* was called a dead bodie.

This strange conception was upon *Sarahs* part and not upon *Abrahams* part, for when the Lord opened the wombe of *Sarah*, *Abraham* begat children by his naturall strength which he had then.

Answ.
The strang conception was upon *Sarahs* part and not upon *Abrahams*.

But

Object.

But it may be sayd that the Lord maketh the difficultie as great upon *Abrahams* part as upon *Sarahs*: *Esay.* 51. *Looke to the rocke whence ye were hewed, and to the pit whence ye were digged.*

Answ.

Abraham was a rocke when hee was considered with *Sarah*. Secondly when the Prophet calleth him a rocke here from whence the people of God were hewed out, he meaneth especially in this place of their calling out of VR of *Chaldea*, that *Abraham* was an Idolater when he was called thence.

Why *Abraham* was called a rocke.

Quest.

When the Lord gave *Sara* strength to conceive, whether was this a miracle or not, seeing that *it ceased to bee with her after the manner of women*, *Genesis* 18. 11.

Answ.

When God who is the author of nature contracteth nature or enlargeth it, this is not a miracle, although it be a great worke of God. God worketh κατὰ φύσιν, παρὰ φύσιν, ὑπὲρ φύσιν, but never ἀντιφύσιν, he worketh according to nature, besides nature, above nature, but he never worketh against or contrarie to nature, for the God of nature never worketh against nature: when *Peter* looked upon *Ananias*, & beheld him, here his sight was κατὰ φύσιν, according to nature; when *Steven* stood before the councell *Act.* 7. and saw unto the third heaven, this was παρὰ φύσιν besides nature, for the Lord extended and enlarged nature, but this was not a miracle; but when Christ restored sight to the blind, and made them to see, this was ὑπὲρ φύσιν above nature, and this was a miracle. Example 2. When the hungrie Lyons devoured the accusers of *Daniel*, and when the Lyon killed the young Prophet, this was according to nature, and when he brake not his bones, this was besides nature: but in the lowest degree, (for Lyons use commonly to breake the bones that they may get the marrow,) so when the hungry Lyon spared *Daniel*

Deus operatur κατὰ φύσιν, παρὰ φύσιν, ὑπὲρ φύσιν, sed non ἀντιφύσιν.

niel, this was besides nature in a higher degree, but it was not a miracle but onely the restraining of nature; but when the Ravens fed *Elias*, this was above nature. So in our Lords predecessors some of them conceived and bare their children when they were young, and this was according to nature, but when *Rachab* bare a Sonne when she was fiftie yeare old, and *Sarah* when she was nintie, this was besides nature, but not above nature, God did onely enlarge nature here; but when the Virgine *Marie* conceived and bare Christ, this was above nature and a miracle indeed.

When Christs predecessors conceived being old it was not a miracle, but the Lord inlarged nature onely.

As the Lord made barren *Sarah* to conceive, so the Lord is able to make his barren Church fruitfull: *Esay* 43.5. *Thus saith the Lord creating Iacob and forming Israel*: to *create* a thing is to create it of nothing, and to *forme* a thing is to fashion it after it is created, so hee created when he made barren *Sara* to conceive, when hee multiplied the posteritie of *Abraham* then he formed them: so he calleth them *Iacob* and *Israel*, poore *Iacob* when he went over *Iordan*, with his staffe, but rich *Israel* when he returned home againe over *Iordan*: the Church is first dead and created of nothing, and then the Lord addeth a new forme to her and multiplieth her. *Looke to the rocke whence ye were hewed, and to the pit, whence ye were digged.* As a stone cannot beget children, so no more could *Abraham* beget children upon *Sara*, but the Lord who is able to raise up children to *Abraham* out of the stones, so he raised a seed to himselfe; and as that stone which was cut out without the hands of man, became a great mountaine and filled the earth, *Dan.* 2. so did his Church, &c.

Create & formare quid.

The posteritie of *Abraham* why called *Iacob* and *Israel*.

CHAP.

Chap. XIIII.

What time the soule animateth the body, and what care the Lord hath of the child after that he is animated.

Exod. 21. 21. If two strive together and hurt a woman with child, so that her fruit depart from her, and no mischiefe do follow, &c.

As the world in the first Creation was a confused masse, and then by degrees the Lord distinguished the severall dayes workes: so doth he in the little world man: In the first seven dayes it is no other thing but seed; secondly, *it is curdled* as *Iob saith cap.* 10. 10. and becommeth flesh, and it is no more called seed but *fatus*: thirdly the principall parts of the body are fashioned, the Heart, the Braine, and the Liver, and the rest of the members, are hardly discerned; fourthly, when the rest of the members are distinctly fashioned, then it is no more called *fatus* but *infans*, then it liveth and stirreth.

How man is fashioned in his mothers wombe.

It is an errour too commonly holden, that wee first live the life of the plant by the vegetative faculte onely, and secondly the sensitive life, and thirdly the reasonable, but if it were so, then the child might be justly called a plant, secondly a beast, and lastly a man.

Object.

The Philosopher saith that we live first the life of the plant.

Answ.

This is not so to bee understood as though that imperfect conception called *Embrio* liveth first the vegetative life, and then the sensitive, for it receiveth all these three faculties at once, but it exerciseth this vegetative facul-

The Embrio receiveth the three faculties at once.

faculties first; for the first fortie dayes, or fortie five dayes, the seed is in the matrix, and by that power onely which is in the seed called *virtus formatrix*, it is peece and peece prepared, and then *simul & semel* at one and the selfe same time it receiveth all these facultiies together, then it is nourished and groweth til it be quickned by the soule, neither is it a living soule till it be *perfectus fatus*, and sometimes it is longer ere it bee perfected, and sometimes in shorter time it is perfected. If the *fatus* be perfected in the thirtie five dayes and the soule animates it, then the child beginneth to stirre the seventieth day, and then he is called *nagnar* from *nagnar movere*, because then he beginneth to stirre in his mothers wombe, and then the child is *septimestris* borne in the seventh moneth; but if the *fatus* bee perfect in the fortie five day, then the child beginneth to stirre the nintieth day, and he is borne in the ninth moneth; so that by doubling the perfection of the *Embrio* when it hath all the parts of it formed, we shall know when the child beginneth to stirre in the mothers bellie, and tripling the motion of the child in the mothers bellie, we shall know the time, when the child is borne.

The fetus is sometimes sooner and sometimes longer ere it be perfected.

נגר *pues.*

נגר *movere.*

We know when the child liveth by doubling the perfection of the fetus.

We know when the child is borne by trebling the motion of the child.

This place *Exod.* 21. 22. *If two strive together, and hurt a woman with child*; the vulgar translation readeth it badly thus. If the striker strike a woman with child, and she abhort and live, hee shall surely bee punished, their meaning is, that the man shall bee punished by a fine or a mulct for stricking of the woman, but if she live although the child die, yet the stricker shall not die for it; whereas the meaning of the law is, if there follow [*ason*] *damnum* any hurt either to the mother, or to the child, then the striker shall die, so that there are two causes set downe here, first, if the striker strike, and death follow not, then he shal not die for it, although she abhort, because the child was not [*gebber*] a living child, but

How this place is interpreted by the vulgar translation.

Two causes in this law.

גבר

but [*nephel*] *fructus abortivus vel deciduus Iob.* 3. 3. which falleth from the tree before it be ripe, which *Salomon Eccles.* 6. 3. *calleth an untimely birth*, but if it bee a child which is animated, and the striker strike her, and there follow death either of the mother or of the child, then the man shall die for it: this place then must be understood of a child formed and animated, for if it be onely that which *David* calleth [*golem*] *massa rudis* an unperfect substance, *Psal.* 139. 16. then if shee abhort and bring forth such a birth, he shall not die for it. The Seventie translate it ἀσημοτόκον, *non signatum*, and the *Rabbins* call it *asiman*, which words they have borrowed from the greekes, as ye would say, mony not stamped or sealed. So is the *Embrio* before the soule be created in it, and therefore the striker if he strike the mother, and she abhort and live, so that there follow no danger to her, then he is not to die it, because he hath not killed a living soule, no more than if a man should die for cutting a member from a dead man.

ἀσημοτόκον *non signatum*, and the *Rabbins* call it *asimas*.

Conclusion.

God hath great care of the life of man.

The conclusion of this is, the Lord hath great care of the life of man, even when he is in his mothers belly, if he be once a living child whosoever killeth him shall die for it. When *Renab* and *Rechab* killed *Isbboseth*, *David* sayd *ye are wicked men who have killed a righteous person in his owne house upon his owne bed, shall I not require this at your hands*, 2 *Sam.* 4. 11. So the Lord required this at the hands of the murtherer who killed an infant in his first mansion and sleeping in his bed. The Lord forbiddeth in his Law, *Exod.* 23. 19. *to kill the kid* when it is sucking the dam, hath the Lord regard of kids. 1 *Cor.* 9. 9.? no: his chiefe intention is to have young infants safe in their mothers wombe and when they are sucking.

CHAP.

CHAP. XV.

In what part of the body the soule lodgeth.

1 *King.* 3. 12. *The Lord gave to Salomon a wise and an understanding heart.*

THis quest on hath much troubled the greatest Philosophers, the *Peripatetickes* the *Platonickes* and the *Physitians*, and the Iewes differed from them all. The *Peripatetickes* divided the faculties of the soule into the vegetative, sensitive, and reasonable, and they place them all in the heart. The *Platonicks* divided the faculties of the soule into the irascible, concupiscible and reasonable facultie, which they placed in the braine: and the Physitians differed from both, for they say *principium motus est hepar, dignitatis cerebrum, & necessitatis est cor*: and the Iewes differing from all, say, that *rationale habet sedem in Cerebro*, which they call *Moabh* from [*moabh*] *medulla*. Secondly *spiritus* hath the seat in the heart, which is the beginning of life. And [*nephes*] *anima seu concupiscible* they placed it in the Liver called *cabhod*.

It may seeme that it hath the chiefe residence in the braine, and dwelleth there: hath it not all the officers of estate about it in the head? here it hath the senses as the informers, and the Phantasie, the common sense, and memorie as the Recorder, in the hinder part of the head.

Againe that seemeth to be the seat of the soule which is the originall of sense and motion, but the instruments of sense and motion are the nerves proceeding from the braine, which nerves direct the externall senses, and

How the peripatetickes divided the faculties of the soule.

How the Iewes place the faculties of the soule.

מוח *cerebrum*

רוח *spiritus*

נפש *anima*

כבוד *jecur*

Reasons to prove that the soule lodgeth in the braine.

Reason, 1.

Reason, 2.

and consequently reason it selfe which is informed by them.

Reason, 3. Thirdly, the braine is *arbor inversa*, and as the life of the tree proceedeth from the root of it, so doth the life of man proceed from the braine.

Reason, 4. Fourthly, the passages from the braine to the heart are the conducts of life; stoppe these passages from the braine to the heart, and immediately a man dyeth, as wee see in apoplexies, which is a disease of the braine properly, and not of the heart.

Reason, 5. Fiftly, because the head is the most excellent part where the soule lodgeth, it is put for the whole body. *Achis* sayd to *David*, 1 *Sam.* 27. *Thou shalt be keeper of mine head*, that is, of me: so 2 *King.* 2. 3. *Thy master shall be taken from thine head this day*, that is, from thee.

Reason, 6. Lastly, because the soule lodgeth in the head, we uncover the head first as the most excellent part, we bow the head when wee applaud to any thing; and because the soule lodgeth in the head, therefore when a man sinneth, the head is especially punished.

Object. It is alleadged that the heart was created before the head.

Answ. *Quod est primum naturâ est ultimum dignitate*, that which was first in nature, is last in dignitie: the heart was created onely to serve the head, and not the head to serve the heart: the heart is *membrum organicum* as the rest of the members of the body, but that it is *organum animæ*, that is still denyed.

Reasons proving that the soule lodgeth in the heart.

Reason, 1. It may be sayd for the heart that the soule lodgeth in it, it is *primum ζῶν*, καὶ τελευταῖον καὶ τὸ ἀποθνῆσκον, it is the member of the bodie that liveth first and dyeth last, it is not like the eye which seeth last, and faileth first.

Reason, 2. The instruments of life the spirits proceed from the heart; the child when he is in his mothers bellie then

spirat,

spirat, when he is borne then *respirat*; thirdly, *inspirat*, he draweth in the breath againe: and last *expirat*, hee letteth out the breath againe, therefore the pulse is framed before either the sinewes or Arteries bee framed.

Life and heat proceed from the heart, therefore in any danger or feare, the blood runneth backe from all the parts of the body to comfort and succour the heart. *Reason*, 3.

Fourthly, the heart is a part voide of all excrements, and nothing but the purest spirits are in it; the braine againe is a place full of cold humors, and therefore the heart is more fit to bee a lodging place for the soule. *Reason*, 4.

Fiftly, the heart is the midst and therefore the most excellent place of the body; it is not an arithmeticall midst, for it enclineth more to the left side nor to the right to helpe the coldnesse of it; it is not *medium magnitudinis vel molis*, as the navell is just in the midst of the body: it is *medium perfectionis* as the Sunne is which is the most excellent sort of midst; so all motion, heat and life of the body proceedeth from the heart. *Reason*, 5.

Medium { *arithmeticum*, *molis*, *perfectionis*.

Sixtly, a monster that is borne with two heads yet it hath but one heart, if it have two hearts then of necessitie it must have two heads, two hearts cannot bee in one body. *Reas.* 6.

Seventhly, when a man speaketh truth with protestation, he layeth his hand towards his heart, and when we would expresse our love to our neighbour, wee say we love him with our heart. *Esay*. 1. 5. *The whole head is sicke and the whole heart is faint, and from the sole of the foote to the head there is no soundnesse*: the head is the Prince, the foote are the common people, and the heart the Priests; and as the naturall life proceedeth from the heart, so doth the spirituall life from the Church-men, *Reason*, 7.

who are the instruments to beget the spirituall life.

God himselfe careth for no part of the body when he wanteth the heart: *This people draw neere to mee with their lips, but their heart is farre from me.* The understanding is called the heart, *The Lord gave Salomon a wise heart*, 1 *King.* 3. 12. The memory is called the heart, *Write my Lawes in thine heart*, *Prov.* 3. 3. The affections are called the heart, 2 *Cor.* 6. 8. *Our heart is enlarged toward you*: the conscience is called the heart, 2 *Sam.* 24. 10. *Davids heart smote* him; so the will is called the heart, 1 *King.* 3.

The heart put for the understand, the memorie, the affections, and for the conscience.

The soule is not onely in one part of the body.

The soule is not in one part of the body more than in another, and we must hold that opinion, *est in toto corpore*, it is in all the body and in every part of the body, which must be understood *negative* but not *positive*, that is, it is not in this or that part of the body, more than in another, but it is in the whole body repletive; and the diverse faculties of the soule which follow the temperature of the body, cannot be placed in one part, but it exerciseth the functions of it in one place more than in another, as it understandeth most in the head, and loveth most in the heart and the reines.

The soule exerciseth the faculties more in one part than in another.

Conclusion.

The conclusion of this is, the soule is in everie part of the body to animate it for naturall uses, so it should be in every part of the body to make our *members the weapons of righteousnesse and holinesse*, *Rom.* 6. 19. To make *Davids* foote dance before the Lord 2 *Sam* 6. 14. *to make the knees bow before the Lord*, *Rom.* 14. 11. and to make the tongue to prayse the Lord.

CHAP.

Chap. XVI.

What things the Midwife doth to the child when it is new borne.

Ezekiel 16.4. And as for thy nativitie in the day that thou wast borne, thy navall was not cut, neither wast thou washed in water to sowple thee, thou was not swadled at all nor salted.

The holy Ghost to expresse the miserable estate of the Church of the Iewes when he called her, borroweth a comparison from an infant new borne, whose navell the midwife first cutteth, then she washeth the infant and cleanseth him from the blood, then salteth him and lastly swadleth him.

The holy Ghost to expresse the calling of his Church, borroweth a comparison from a midwife.

When the infant is new borne, the midwife is readie to meete the child that he fall not to the ground, and to receive him upon her knees. *Iob. 3. 12. Why did the knees prevent me*, meaning the midwifes knees. And the heathen framed a goddesse which they called *Levana*, who prevented the child before it fell to the ground, but *Augustine* referreth it *omni nutrici gratia dei*, which hee maketh but the midwife and nurse to the Church: and as the Lord did draw *David* wonderfully out of his mothers wombe, *Psalme 22. 9.* so hee did draw the Church out of *Ægypt* that bloodie wombe, who were all to be killed by the midwives as soone as they were borne. *Exo. 2.* when no eye pitied them, when they were cast out into the open field to the loathing of their person, in the day that they were borne, when they were wallowing in their blood, he tooke a care of them and adopted them, he sayd *Thou shalt live, Ezek. 16. 4. 5.*

To prevent with the knee, what.

God drew the Church out of Egypt, a bloodie wombe.

What meant by cutting of the navell.

The second thing, which the midwife did to the child new borne, she cutteth the navell of the infant; the navell of the infant is in place of a mouth to it when it is in the mothers belly: when the child is borne the midwife cutteth the navell, and openeth the mouth of the infant, that it may receive nourishment by the mouth, the navell serving him no more for that use. *And Plutarch* marketh that the navell is first bred in the mothers belly, as the anchor which stayeth the infant in the mothers wombe, and upholdeth him in his first mansion; and the cutting of the navell is as it were the cutting of the cable at wo or pulling up of the anchor, to let the poore infant goe from this haven, his mothers wombe, to the stormes and dangers of this world, in which he is tossed too and fro untill hee returne unto his death, which is his haven, and the grave which is his shore, as *Abrahams* bosome was a haven to *Lazarus*, *Luc.* 16.

Plutarchus de amore prolis.

The navell is as it were a cable or rope to keepe the infant in the haven the mothers bellie.

The third thing that the midwife doth to the child, she washeth him, therefore the Prophet saith, *Thou was not washed in water to sowple thee:* but the word [*Iashang*] should be rather translated *in salutem*, for thy safety; for the Physitians hold that it is most profitable for the child to be washed when he is new borne, and it should not be translated, *to sowple thee*, for the flesh of the new borne child is both soft and tender, and sowple already: a child new borne, and wallowing in his blood, is rather like one killed than new borne; & to take him up & kisse him, & hug him in their armes, if nature had not placed in the mothers some naturall love, they would never doe it. Skilfull Physitians have afterwards commanded that the child should rather be washed in wine than water, because it maketh the body of the infant more firme. And marke how Christ, *Ioh.* 3. alludeth to this, when hee saith, *unlesse a man be borne of water and*

יָשַׁן

Why are children washed when they are borne.

Allusion.

the

the spirit: he washed not his Church with wine, but with his owne blood. And as they washed the infants when they were new borne, so they used to wash the bodies when they were dead, *Act. 9. 37. and they washed the body of Dorcas, and laid it in an upper chamber.*

Christ washed his Church with his owne blood.

The fourth thing which the midwife doth to the child, she salted him that his flesh might be more solide and more able to withstand the cold: but in this effeminate and daintie age, they use not to doe this to their children. So the Lord when he called his Church, he seasoned her with the salt of grace.

Why they salted children new borne.

The fift thing which the midwife doth to the child, she setteth the bones of the child aright and swadleth him, that he be not *vacius*: they are called [*gnolele tippuchim*] *infantes palmarum*; *Lament. 2. 20.* not because they are but a span in length, but because the midwife when they are new borne, setled their bones and joynts with her hand, that they may be the more streight afterward: she swadleth them to strengthen their weake members, therefore it is observed that the bodies of the *Barbarians* were much more streight then the bodies of the Romanes, because they were swadled still untill they were two or three yeares old. God himselfe taketh a comparison from this, *Iob. 38. 9. He swadleth the sea, as easily* as the midwife doth the young infant.

עוללי טפוחים

infantes palmarum.

Infantes palmarum quid apud Hebraeos.

Why the Lord is said to swadle the sea.

There is a great resemblance betwixt our birth and our death, as we came forth naked out of our mothers wombe, so shall we returne naked thither againe, *Eccles. 5. 15.* And as the infant is bound and swadled when he is borne, so is the dead body bound hand and foote, as we see *Lazarus Iob. 11.* And the infant is salted when he is borne, to teach us that wee shall quickly corrupt, and goe to corruption againe.

A great resemblance betwixt our birth and our death.

The conclusion of this is, that we should lament our naturall corruption, who are by nature the children of

Conclusion.

wrath, and be thankefull to God who hath taken us out of the state of corruption, washed us, and made us heires of grace and salvation.

CHAP. XVII.

That the mother should nourish her owne children.

Gen. 21. 7. Who would have sayd unto Abraham, that Sarah should have given children sucke?

God and nature match nothing in vaine.

God and his handmaid nature, doe nothing in vaine. Why hath God put wine in the grape but that men should drinke it? and why doth he put milke in the mothers breasts? but onely that the children should sucke it; God hath placed the dugges of a woman in her brest, and the pappes of a beast in her belly, and they give a double reason of this, first a physicall reason and then a morall reason; the physicall reason is this, hee hath placed the dugges of a woman so neere the heart and Liver, that the milke might be the better concocted for the nourishing of the child: *mulieris superius adpectus restantur ubera ut in promptu sit osculari, amplecti, & fovere infantem*, that is, The dugges of a woman are placed in her brest, that she may more readily kisse, embrace and cherish her infant. In old times it was holden to be one of the most forcible obligations to bind the child

Two reasons why God placed the dugges of a woman in her breast.

A forcible argument to move children to obey their mothers, because they have given them sucke.

to obey the mother, because she had given him sucke, and therefore the mothers would attest their children this wayes, *By those dugges which thou hast suckt doe this.*

The milke of the mother is the fittest mike to nourish the child, for as *contraria contrariis curantur*, so *similia similibus alantur*, the blood which was first the *Fabricator* should now be the *Alter* when it is turned into mike, this milke must be fitter for the *Childes* complexion than any other milke.

The milke is a forcible meane to make the child resemble her whom he sucketh: *Gellius* giveth this example, take a kid & let it sucke an ewe, the haire of it will become like unto woolle: take a lambe againe, and let it sucke a goate, the wooll of it will become like the goates haire. So let a whelpe sucke a cat, and he will kill Rats and mice as a cat, yo see then what force is in the milke. The historie giveth his reason why *Tiberius Cæsar* was such a drunkard, because he suck'e a drunken nurse; *Caligula* sucked a cruell nurse who rubb'd her dugges with blood every day, and therefore he became a cruell and bloody monster. It is true that good education and instruction, but above all, grace can overrule these inclinations. *Cyrus* before God changed his name, was called *Spacon*, as yo would say, a dog, because hee suck'e a bitch when he was a child; but the Lord gave him excellent and heroicall vertues, and made him the deliverer of his people: these vertues overruled his naturall inclinations which would have beene both wilde and currish, if these vertues had not restrained him. *Menahem*, *Act.* 13. 1. was a Prophet and a teacher, yet he was *Herods* foster brother and sucked the same milke with *Herod*: here grace over-ruled his naturall inclination, for by nature hee would have beene as bad as *Herod*.

The mothers milke is the fittest milke for the childs complexion.

The milke a forcible meanes to make the child resemble the mother.

Many have beene cruell by reason of the milke they have sucked.

As

As the nourishing of the child is a great cause why the child resembleth the mother, so it is a great obligation to move the mother to love the child the better: therefore the Church ravished with the love of Christ saith, *O that thou were as my brother that sucked the brest of my mother! Cant. 8. 1.* and the Iewes hold, that this was one of the reasons why *Bathsheba* called *Salomon her only Sonne, Prov. 4.* because he was nourished by her, she loved him better than the rest of her sonnes, as he was *the sonne of her wombe, and the sonne of her vow. Prov. 31.* so he was the sonne of her breasts.

The Hebrewes observe that the nurse in their language is called *Omen* comming from the roote *Aman*, which signifieth to bee faithfull: the naturall mother when she nourished her child, will have a greater care of her child, and be more faithfull in bringing it up than the hired nurse will bee: *Mepibosheth* nurse let him fall that he became lame, all the dayes of his life, *2 Sam. 4. 4.*

אומן *nutrix ab*
אמן *fidelem esse.*

The examples of holy women will teach mothers to nourish their owne children.

The examples of holy women in the Scriptures and else where, will teach mothers this dutie, *Sara* nourished *Isaac*, *Rebecca Iacob*, *Anna Samuel*, *Bathsheba Salomon*, and the virgin *Marie* Christ himselfe, and *Moses* was brought by Gods speciall providence to bee nourished by his owne mother, and the mother of the seven sonnes in the *Maccabees*, *2 Macch. 7.* nourished her owne sonnes, and *Augustine* saith in his book of confessions that with his mothers milke he drank in to learne to honour and worship God.

Constantine.

The conclusion of this is, that these who disdaine to give sucke to their children, let them remember that curse pronounced by *Hosea c. 9. 14. What wilt thou give them? a miscarrying wombe and drie breasts*: there is none of them, but would thinke it a punishment to have a barren wombe, why then should they not thinke it a judgement to have drie breasts when their children sucke

sucke them? but yet withall on the other hand, it being not a disdaine and contempt, but a bare neglect of this duty in diverse mothers, it is but an omission, and so may be without sinne, if it be *propter majus bonum*. The Schoole wel observes though no sinne may be committed for any goods sake, yet a lesser good may be omitted for the attaining of a greater good: as in the case in hand, for the establishing of a Kings throne by a speedie increase of his royall issue in the case of Queenes: for the preserving of the mothers life in case of weake mothers, or for the preserving of the childes health in the case of diseased mothers; these are greater goods, than the mothers giving sucke to her owne child, and therefore in these cases it may bee omitted without sinne by the mothers.

Chap. XVIII.

Of the weaning of Children.

1 Sam. 1. 22. I will not goe up untill the child be weaned.

THe next duety of a woman after that she hath nursed her child is to weane it, as *Anna* did *Samuel*. The time when the Iewish women weaned their children was when they were three yeares old; 2 *Macch.* 7. 27. The mother sayd to her sonne, *have pitie upon me who carried thee nine moneths in my bellie, and gave thee sucke for three yeares.*

Some Physitians hold that to suffer a child to sucke three yeares maketh him dull and unfit for learning, and therefore it is fit that hee bee weaned sooner; and *Valesius* holdeth that the three yeares spoke of in 2 *Mac.* 27. are meant onely of two compleate yeares, and that

ex malitiosis & lactantis.

Valesius cap. 28.

that in the beginning of the third yeare she weaned her child, and that it was *annus currens & non completus*: but this seemeth to be a strained sense, for as nine moneths are taken for full 9 moneths, not for the eight compleat and the ninth begun, so yeares here are taken for three compleat yeares, & not for two compleat yeares, & the third begun. The Lawyers take *Biduum* sometimes for a compleat day and the next begun, and the *Civilians* use this reckning somtimes, but the Physitians in reckoning of natural daies, they reckon to the ful & compleat time, and it is more probable that in the first ages they were longer before they weaned their children, than now.

The Iewes had a threefold weaning their children.

Petrus Comestor observeth upon *1 Sam.* 1. 3. that they had a threefold weaning of their children in old times, first when they weaned them from their mothers milke, when they were three yeares old; the second weaning he maketh to be, when the child was weaned from his tender age, and the care of his dry nurse; and this was when he was seven yeares old. The third sort of weaning he maketh to be this, when he is weaned from his childish manners, and his Pedagogie, and this is done when he is twelve yeares of age; and hee addeth further that there is a proper weaning and a metaphoricall weaning, the proper weaning was when the child was three yeares old, and the metaphoricall when hee was twelve; and *Comestor* saith, when it is sayd of *Anna* that she weaned her son *Samuel*, it is to be understood of this metaphoricall weaning when hee was twelve yeare old, and fit to serve in the Temple; when he needed no more the care of his mother after that she had offered him to the Lord.

proprie
ablactio
metaphorica

But the text maketh this cleare, that this weaning of *Samuel* is not taken metaphorically here but in the proper sense, *1 Sam.* 1. 23. she brought him into the house of the Lord after she weaned him, she had need

to

to carrie him, because he was not as yet able to goe of himselfe; and the text saith, 1 *Sam.* 1. 24. *puer erat puer*, the repetition of the word sheweth that he was a verie little child. & 1 *Sam.* 2. *verse* 19. *his mother made him a little coat, and brought it to him from yeare to yeare.* And to this sort of weaning *David* alludeth *Psal.* 131. 2. *Surely I have behaved and quieted my selfe as a child that is weaned of his mother.* 1 *Sam.* 1. 28. *Vaiishtachu* should bee translated *incurvarunt se*, to wit *Elkana* and *Anna*, and not *incurvavit se*, to wit *Samuel* being as yet but a little child.

וחנער נער

וישתחו

rum pluralis numeri, ut hic, vel singularis numeri cum affixo, Gen. 47. 31.

The heathen kept a feast, when they were borne, *Pharao* kept a feast on his birth day *Gen.* 40. 20. and *Herod* made a supper to his Lords one his birth day.

Mark. 6. 21.

The Iewes made a feast at the day of their death and not at their birth.

The Iewes made a feast when they weaned their children and not one their birth day, *Eccles.* 7. 1. *Better is the day of death than the day of ones birth*; & *cap.* 4. 3. *Therefor I praise the dead which are already dead more than the living which are yet alive: Yea better is he than both they, which hath not yet beene, who hath not seene the evill which is done under the sunne.* The councell of *Toled* observed that Christ wept not at *Lazarus* death but at his rising againe: and Christ saith, *Ioh.* 14. 28. *If ye loved me ye would rejoyce because I sayd I goe to my Father.* The fathers called the day of the martyres death γενεθλια because then they got to the land of the living, there was no cause then why to keepe a feast on their birth day. They keeped the feast when they weaned their children *Gen.* 21. 8. because their children then were past the greatest danger: the greekes called this ὀδοποιΐα, and the feast they called the teeth feast, *Macrobius lib.* 1. *de somno Scipionis*, and they were glad that the children had no need of milke but of strong meate then, as the Apostle speaketh in another sense, *Heb.* 5. 12.

Origen. lib. 3. *in Ioh.*

ὀδοποιΐα productio dentium ab ὀδὼν & ποιεῖν.

Conclusion.

The conclusion of this is, some unnaturall mothers will

will not take paines to nurish their children, and they faile in the one extremitie. So there are some sottish mothers who suffer their children to sucke too long, and they fall in the other extremitie. For although in the first ages when they lived so long, they suffered them to sucke for three yeares, yet our dayes being shortned, they should not take up so much of their childrens age in giving them sucke.

CHAP. XIX.

Whether the Sight or the Hearing be the better sense.

Mat. 6. 22. The light of the body is the eye.

THe eyes resemble the heavens most, and as the Philosopher proveth by that Maxime, *Perfectissimo corpori perfectissima debetur figura*, the most perfect forme is due to the most perfect bodie: the heavens are the most perfect body, therefore the round forme which is the most perfect forme is fitted for them, so the eye is a most perfect bodie and of a round forme.

Reason, 1.

The eye most resemble the heavens having the tunicles as the spheares, & motion within it selfe as the heavens, and cleare like the crystall heaven, and it most resembleth the sunne: *Iob. 3. 9. neither let it see the eye lids of the morning*, where the holy Ghost compareth the eye lids to the clouds and the sunne to the eye, therefore it was called *oculus mundi*, the eye of the world.

Reason, 2.

The eyes resemble the heavens.

The eye most resembleth the mind, therefore in the scriptures it is called the eye of the mind; *Eph. 1. 18.* and there is such intelligence betwixt the eye and the mind

The eyes resembleth the mind most.

mind, that the eye taketh the denomination from the mind; if it be an unchast mind, then it is called *oculus adulter* an adulterous eye, if it be a corrupt mind then it is *oculus nequam* an evill eye; if it be a simple mind, then it is called *oculus simplex*; if the mind be liberall, then it is called *oculus bonus* a good eye.

Reas. 4. The eye taketh up the object better than any other sense albeit far distant.

The eye discerneth and taketh up things farther than any other sense doth, although the objects be farre distant from it, as the mind doth, and then it hath a surer knowledge of things than the eare hath; it beleeveth onely that which it seeth, the eare beleeveth the report of others, therefore we say *plus valet unus oculatus testis quàm auriti decem*, better is one eye witnes than ten eare witnesses. The Queen of *Sheba* admired the glory of *Salomon* more when she saw it than when she heard of it. 1 King. 10.7.

Reas. 5. בעוני *in afflictionem meam.* בעיני *in oculum meum*

The eye moveth the beholder most, 2 *Sam.* 16. *perchance the Lord will looke* [*begnoni*] *upon my affliction*, but the *Masoreth* read it [*begneni*] *in oculum meum*, that is, to the reares of mine eye, because reares moove much; & when men would expresse any thing that is deare unto them they say, *ye would have pulled out your eyes for me*, *Gal.* 4. 15.

Reason, 6.

The sense of feeling put for all the senses by the Hebrewes.

The Hebrewes put the sense of seeing for all the senses, *Iob.* 20. 29. *because thou sawest thou beleeved*, that is, because thou touched: so *Alexander the copper smith hath caused me to trye much evill* that is, to feele much evill, 2 *Tim.* 4. 14. so, *Psal.* 16. *he saw no corruption*, that is, he felt no corruption. So for smelling, *Thou caused our Savour to be abhorred in the eyes of Pharao*, that is, in the nostrils of *Pharaoh*; thirdly it is put for the tast, *Psal.* 33. 9. *Tast how sweet the Lord is*, that is, *see*; fourthly for hearing, *Exod.* 20, 8. *and the people saw the voyces*, that is, *heard the voyces*.

It is thought that this sense is not a fit sense for sciences and learning, but they are deceived who thinke so, for

The sense of sight both profitable for finding out sciences and for the learning of sciences being found out.

for the senses are profitable for sciences two manner of wayes, either for finding out some principles of the sciences, or for the learning of them which are already found out; the sight helpeth us most to find out sciences, but the eare helpeth us most to learne them when they are found out.

Object.

It is objected against this sense, that it is often deceiveived, taking up a false *species* from the object, as in the water a staffe seemeth broken to us when it is whole: so when a man looketh through a paire of spectacles which are full of corners, his hand cannot touch these things, which he looketh upon with his eyes.

Answ.

The defect here is not in the eye, but in the *medium*; for the eye may be deceived by the *medium* two manner of wayes, either by the refraction of the perpendicular beame that proceedeth from the eye, or by reflection; by refraction, as the staffe in the water seemeth to bee broken, because the beame of the eye is hindred by the *medium* the water; so by reflection when the eye is hindered that it cannot see the object through the spectacles because of the many *superficies* and diverse corners of them, the beame is reflexed backe againe so that it can never fix it selfe upon the right object: but if the organ bee sound and the *medium* bee fit for the organ, and a proportionable object for them both, neither too bright nor too obscure, then the eye can never bee deceived.

The eye sometimes deceived by the medium two wayes.

Object.

It is objected against this sense, that it can hurt by looking upon another, as an envious eye looking upon a child may hurt the child, and make him die; and the Apostle alludeth to this, *Gal.* 3. 1. *O foolish Galatians, who hath bewitched you!*

Answ.

The superstitious conceit of the heathen concerning bewitching with the eye.

The heathen that had conceit that the witches could hurt with their eyes, and therefore they did hang *fascinum vel turpiculas* about the childrens neckes to

be

be diligent against their bewitching with the eye. When one saw *Æsope* in his masters house (who was a very deformed creature) he sayd that his master had bought him *ut effet fascinum domus*, but they were much mistaken in this, for it is not the eye that hurteth, more than the words of the enchanter; for when the enchanter useth his charme or spell, the words hurt not, but it is the Divell that doth the hurt. So when an envious eye and bewitching eye is thought to hurt, it is the Divell that concurreth with the evill eye, and it is hee that harmeth, the heart of an envious man may hurt himselfe, and the strong imagination may bring death to a mans selfe, and a sore eye may affect the eye of another who looketh upon it, with the humor comming from it, but it can neither infect the ayre nor bring death to any man.

The evill eye doth not hurt, but it is the Divell that concurreth with it.

It is commonly objected against this sense, that it is the fittest sense to let in sinne to the soule, as *Eve* looking upon the forbidden fruit, longed after it; *David* looking upon *Bathsheba* committed adulterie with her, *and the sonnes of God, saw the daughters of men to be faire*, which brought on the first great judgement upon the world: therefore the Lord *Numb.* 15. 39. saith, *Seeke not after your owne heart, and your owne eyes, after which ye use to goe a whoring*; and the Hebrewes say that *oculus est proximus peccati*, it is the broker which goeth betwixt the object and the heart, to make up the sinfull bargaine. *Democritus* knowing well what evill came by the eye, pulled out his eyes; and *Oedipus* because his adulterous eyes drew him to incest to lye with his mother, therefore he pulled out his eyes. And for this cause the eyes were called *subsessores* which lye in the high way to wait for men, and to kill them at unawares; *Petrus Abbas Claravallensis*, when he had lost one of his eyes by sicknesse sayd, I have lost one of mine eyes,

Object.

Many things objected against the eye.

Many have pulled out their eyes because of the evill that comes by the eye.

and now I am more affraid of that which is left than I am sorie for that which is lost, therefore when wee would diligently meditate upon any thing, wee shunne our eyes.

Answ. But we must know that the most excellent things being abused become worse, as the sweetest wine becometh the sowrest vinegar; this argueth onely that if the eye be abused, then it becometh the worse sense, but being rightly used, it is the most excellent sense, for it beholdeth the world which the Philosopher calleth Altar of God, in which we may see his power and his wisedome to praise him and magnific him for it. Then the blind man concluded how pitifull his case was, who wanted this noble sense and lived like a prisoner continually in darknesse.

The most excellent things being abused become worst.

The speech of the deafe.

I perceive this day that to be true, that everie man judgeth other mens greefes lesser than his owne; but if my greefes were weighed in a ballance with this mans, they would soone weigh them downe.

Reasons for the preheminence of the hearing. *Reason*, I.

I want the *daughters of musicke*, *Eccles.* 12. I am no more delighted with musicke nor old *Barzillai* was, 2 *Sam.* 19. 35. *That could heare the voyce of singing men, and singing women*; and let one sing as sweetly unto mee as the *sweetest singer of Israel* could doe, yet I am like the deafe adder that is nothing moved with it.

Reason, 2. Greater knowledge by hearing than seeing.

The eare is *janua disciplinæ* the gate of knowledge: it is true, a man may see the principles of knowledge with his eye, but when a science is found out, how can hee learne it? it is onely this sense of hearing which begetteth understanding. A man may be blind and yet have great knowledge, but if hee want his hearing, what knowledge can he have? *Rabbi Ioseph Cocus* was blind, yet he paraphrased the third part of the Bible in the Chaldie tongue, and for this the Hebrewes call him [*Saggi nahor*] *abundans lumine*; *Dydimus* was blind seventie

שגיא נהור

ventie yeares, yet he was must skilfull in the Scriptures, therefore *Ieronm* calleth him *videntem suum Didymum*, his seeing *Didymus*: it is this sense which breedeth understanding more then the eye, therefore *Socrates* sayd to a young man who was beautifull, *loquere ut te videam*, speake that I may see thee; a man wanting this sense of hearing, can have little knowledge of any thing.

Reason, 3.

That we have knowledge by hearing rather than by seeing or any other sense, we may prove it by the example of old *Isaac*, *Oculi caligant, palatum fallitur, fallitur manus, sed non fallitur aurius* and *Bernard* speaking to this purpose sayd, *Non est in gusto veritas, nec suavitas, nec in oculo sed in aure.*

Reas. 4.

Faith commeth by hearing, *Rom.* 10. A man wanting the sense of hearing wanteth faith; this sense is the sense of obedience, speake Lord for thy Servant heareth, 1 *Sam.* 3. 10. and the Hebrewes put *audire* for *intelligere*, they put hearing for understanding.

Reas. 5.

The eare is the most excellent sense, the Apostle saith *corpus aptasti mihi*, but *David* saith *aures perforasti mihi Psal.* 40. because the body is most fitted to obedience by the eare.

Reason, 6.

The Lord taketh greater paines about the eare then about any other sense, first he uncovereth the eare and taketh a vaile off it, 1 *Sam.* 20. 12. that is called *revelare aurem* to uncover the eare; secondly, *perforat aurem* hee boreth the eare, *Psal.* 40. as the servants eare was bored of old that they might dwell with their masters for ever, *Exod.* 22. the first was *ad intelligentiam* for understanding, the second was *ad obedientiam*, for obedience, thirdly he circumcided the eare, which includeth both the other two.

God taketh great paines about the eare.

Reason, 7.

Sathan envieth most the eare, therefore in the Gospell it is sayd, that hee possessed a man with a deafe Divell

Sathan envieth the eare most.

Reason, 8.

Why one that is borne deafe is also dumbe,

Divell, but hee never studied to make a man blind.

Leaving these theologicall and morall reasons, we may perceive what benefit wee have by our hearing, how it is the mother of our speech; for a man that is borne deafe, hee can never speake. Then the deafe man concluded that his case was a thousand times worse than the blind mans, and that hee ought to bee thankefull to God who enjoyed the sense of hearing, although he was defective of the sense of seeing.

Conclusion.

The conclusion of this is, the sight is the most excellent sense for naturall things in this life, and the hearing for spiritnall things; therefore these two senses have bene fitly compared to *Martha* and *Marie*, *Martha* was troubled about many things, but *Marie* sate at his feet and heard him diligently, therefore she made choyse of the better part, *Luk.* 10. 41. 42. But in the life to come the sight shall bee no more busied about earthly things, but shall sit downe at the feete of Christ and chuse the better part with *Mary*, and onely then it shall contemplate heavenly things, for then wee shall walke by sight and not by faith.

The sight and hearing like *Martha* and *Mary*.

Chap. XX.

Whether the phantasie bringeth forth reall effects or not.

The Phantasie what.

THe phantasie is an imagination and an impression made in the soule of such formes and shapes as are let in by the senses, or by such as are imagined without any sight.

How Imaginations are wrought in the Phantasie.

The way how these imaginations are wrought in the braine is this: The naturall spirits which are in the heart

heart are sent up by the arteries to the braine, and there they waken these phantasies which are sleeping as it were in the braine, and then they begin to compose devide or abstract.

The resemblance of these imaginations wakened by the spirits, are speedily carried from the braine to the heart, and from the heart to the liver, from the liver to the blood, and from the blood to the seed. And as the influences of the heavens when they meet with a fit object, make diverse impressions in the earth, so doe the spirits in the seed, and as the painter useth to adde, divide and compose, so doe the imaginations as it were set a copie to the spirits, sometimes by encrease as when we imagine that wee see a Gyant, sometimes by diminution as when we imagine that we see a pygmey or a dwarfe, and sometimes by translation, as when wee imagine the eye to be in the breast, and as the painter by art borroweth the nose from one, the lip from another, and the eye from the third, so doth the phantasie, and as nature composeth sometimes, as *hippocentaurus, pardo-camelus*, so doth the phantasie compose things, and make up diverse formes.

The spirits when they ascend unto the braine, and are cleare without fogge or mist of grosse exhalations, then they compose and divide, and play the part as it were of a Poet or painter in the braine, and this we see by experience, for when a man lieth downe first, and the grosse exhalations arise out of his stomacke, then he cannot dreame, or if he dreame, his dreames are wonderfully confused & undistinct: but when the humiors are setled, and the spirits begin to be more cleare, then they compose or divide more distinctly, as a man seeth not his face so clearely in the water when it is troubled as when it is settled: So the spirits when they are troubled with these fogges of mist and grosse exhalations

How the resemblance of the imaginations are carried from the braine to the seede.

Similis

The spirits being free from exhalations, doe compose and divide in the braine.

Why dreames in the forepart of the night are not so distinct as in the latter part of the night.

Simile.

arising out of the stomacke, then they worke not so clearely and distinctly as they doe when the humors are settled.

Reasons proving that the phantasie worketh no alteration of it self in man.

That the phantasie of it selfe worketh no alteration within a man, it is proved thus.

Reason, 1.

First, *nihil agit extra genus suum*, as *thornes bring not forth figgs, nor thistles grapes*, *Mat.* 7. 16. The imagination conceiveth not the things themselves but the images of things, for as we are not fed by the nature of bread apprehended in the phantasie, but by the bread it selfe: So neither can the notions of things apprehended in the phantasie affect or change the body; and as the sense is to the thing taken by the sense, so is the imagination to the thing imagined, but the sense and the thing taken up by the sense are *idem numero* one and the selfe same thing, as the echo and the sound are one. So the sight, and the thing taken up by the sight are one, even so the thing imagined, and the imagination are one, and there is no other act without the imagination, it is *non actio transitus* here *sed immanens*, it is not a transitive action, but permanent, and therefore worketh nothing upon the bodie.

Simile.

Sensus & sensile idem numero.

Reason, 2.

The imagination neither worketh formallie nor virtually upon the bodie.

The imagination cannot worke upon the bodie. First, it worketh not formally, for that which worketh formally, produceth an effect like the thing it selfe, as the fire produceth heate. Secondly, it worketh not virtually, for one body virtually onely afflicteth another, as Physicke worketh upon our bodies. Thirdly, it worketh not *eminenter* by way of excellencie upon the bodies, for then it should produce such an effect which should be more excellent than the cause.

How the spirits waken the phantasies and carry them to the seed.

The spirits then ascending from the heart, wakeneth these phantasies in the braine, and carrieth these idea's or shapes downe againe by the Nerves, to the heart, and to the Liver, and then to the blood, and last to the

seede

seede where they take their impressions, and there is a great correspondencie betwixt the two begettings, the imaginarie begetting and the bodily begetting, and the one taketh the examplary from the other, and although these imaginations be not actually seene in the seede, yet they are virtually in it, as the rest of the members are comprehended in it before they bee fashioned, so are the colours, markes and shapes.

The imaginations are not actuallie but virtually in the seed.

The *spirits* draw out these shapes and colours, taking the parterne of them from the phantasie, and they imprint them in the seede, neither must this seeme strange unto us, for if the divell can mixe himselfe with the humors of the bodie, and out of these humours, frame diverse shapes and colours, much more may the naturall spirits doe this in the humors. *Augustine* sheweth this, how the Divell did delude the *Aegyptians* and continued Idolatrie amongst them, presenting to the Cow when she was engendring, an Oxe marked with the same markes wherewith the oxe was marked which they worshipped in *Aegypt*, so that when he dyed they had still an Oxe marked after the same manner.

The spirits imprint the shapes and colours in the seed.

Augustinus de civitate dei lib. 8. cap. 8.

Quest.

Whether was this a miracle or not, when *Iacobs* ewes brought forth speckled lambs?

Answ.

It was *mirum* but it was not *miraculum*. God in working a miracle sometimes he useth an ordinarie meanes, as when he cured *Ezekias* sore, he bade lay figges to it, figges naturally mature and ripen the sore, but because hee healed *Ezekias* in an instant the naturall cause wrought no more here than *Pauls* girdle, when he healed the sicke by it: but when *Iacobs* ewes conceived speckled lambes, this cannot bee called a miracle, for they conceived by naturall meanes here, and they brought not forth their lambs upon an instant, but kept their course as other ewes did.

Iacobs Ewes bringing forth speckled Lambs whether a miracle or not.

Quest.

What is the reason that other men who have tried

tried, this conclusion could never doe the like?

Aliter.

Natura { naturans / naturata.

God who is the God of nature, and worketh by his handmayd nature (who is *natura naturans*, whereas she is but *natura naturata*) can doe many things by her, which neither the Divell nor men can doe, who are but natures instruments; the *Nazarets* by the law might drinke no wine, yet their cheekes were most comely and ruddie, *Lament.* 4. 7. But ordinarily drinking of water maketh the face more pale: ye see here how the God of nature did worke beside the ordinary course of nature; but Sathan albeit hee be not the God of nature, yet hee could dive farre and invegle himselfe into the phantasie of the Cow, when she was in gendering, and so made the braine of the Cow more pregnant, and the spirits made the colours more vively in the seede, and brought forth such a calfe marked with such spottes: but God being the God of nature, gave such a blessing to the ewes that they brought forth all their young ones speckled. Man can onely present to a Cow when shee is gendering an oxe or a bull marked with such markes, but he cannot give that blessing which the Lord gave to the ewes, neither can hee invegle himselfe in the phantasie of the Cow, as the Divell did who is a spirit, and therefore a Cow bringeth not forth a calfe so vively marked, when a man, the instrument of nature hath a hand in the worke, as when the Devell hath an hand in it.

Sathan can dive farre in nature.

Man is an instrument of nature two manner of wayes, either he is *propinquum instrumentum naturæ*, or *remotum instrumentum naturæ*; he is *propinquum instrumentum naturæ* the neere instrument of nature *quando sol & homo generant hominem*, and here he worketh more forcible in nature, than Sathan can doe. Againe he is the remote instrument of nature: example, when a Physitian composeth his drugges of so many hearbs and simples, here he

Instrumentum { propinquum / remotum.

he cannot worke so effectually as Sathan can doe, because he is but *remotum instrumentum naturæ*: so if a man should have presented a marked oxe before the Cow, she would not have brought forth a calfe marked after that manner, because hee was but *instrumentum remotum naturæ* here, and could not worke so as the divell could doe.

The parents give matter and forme to the birth.

Let observe, that the parents give matter and forme to the birth, and if there be not a like efficacie in them both, then the imagination appeareth not so vively in the birth; now the Lordby his directing hand matched the like with the like, the strong imagination with the stronger, and the weake with the weaker, and so, they brought forth lambs some with broader spots, and some with lesser.

The phantasie doth not alter the bodie, but moveth the spirits and they alter the bodie.

The phantasie then by it selfe worketh not this alteration, but yet the phantasie when it apprehendeth the object either as profitable or hurtfull, then it moveth the spirits, and the spirits altereth the body.

Conclusion. 1.

The conclusion of this is, as in naturall things, the Images breed Imaginations in the phantasie, when they behold monstrous objects the birth is oftentimes marked with the like. The Concubine of Pope *Nicolas* brought forth a child marked like a Beare, because in her conception she beheld the armes of the *Ursins*, and therefore his successor Pope *Aursine* caused the armes of the *Ursins* to be rased out. So wee must beware of obscceene spectacles and filthy objects, for they breed monstrous sinnes in the heart.

Conclusion. 2.

Secondly, seeing that the phantasie of the mind procured by the object of the sight or some other cogitation in the time of conception, is of such force to fashion the birth: It becommeth men and women not to come together with beastly appetites and uncleane imaginations, for by such meanes monsters and misshapen birthes are often procured.

CHAP. XXI.

How the Hebrewes distinguished the ages of man.

1 Sam. 2. 33. And all the encrease of thy house shall die young men.

The Greeks divide the life of man into seven periods.

THe Hebrewes doe not divide the ages of man as the Greekes doe, or as the Latines. The life of man is called by the greekes *Hebdomas* because it is divided in seven periods; the first is his infancie untill he bee seven yeare old; the second is *pueritia* childhood untill he be foureteene yeares old; the third is *adolescentia*, youth-head untill he bee twentie five yeares of age; the fourth is *virilis ætas* untill he bee fiftie; the fifth is *ævi maturitas* untill he be sixtie; the sixt is *senectus* untill he be eightie; the seventh is *decrepita senectus* from eightie to the day of his death.

How the Hebrewes distinguish the life of man.

יונקים *lactantes.*

נער *aliquando est nomen ætatis, aliquando non.*

אדם *aliquando nomen proprium, & aliquando nomen speciei.*

But the Hebrewes distinguish the life of man after this manner; first they are [*hojonekim lactantes*, sucking children untill they bee three yeares old; Secondly, [*magnarim*] *pueri rationis ætatis* untill they bee thirteene; they say, *rationis ætatis*, for oftentimes *magnar non est nomen ætatis* in the Scripture. *Ioseph* when he is thirtie yeare old is called *magnar*, *Iosiah* when hee is fiftie five yeares old is called *magnar*: see *Psal.* 127. 4. and *Prov.* 5. 18. so *Ioel* 1. 8. So *Adam* is sometimes *nomen speciei*, and then it comprehendeth *infants* and men, *Infants who know not the right from the left hand*, *Ionas* 4. 11. and sometimes it signifieth a man come to age, and then it is opposite to the child. But when *Magnar* is a name of age, then it comprehendeth from three yeares

old

old to thirteene, Thirdly, he is *ish*, when hee hath past thirteene and a day, then hee beginneth to observe the Law and is *filius praecepti*, and weareth his phylacterie. Sometimes, this word [*ish*] is taken more largely. 1 *Sam.* 17. 12. *venerat in viros, id est, senex erat*, and sometimes it is *nomen officij*, the name of a husband, *Hos.* 2.

Fourthly, they are *bechurim* from twentie yeare old to sixtie, *Exod.* 30. 41. because then they were chosen for the warres.

Fiftly, *senectus*, and it was three fold, first *zickna* when he was sixtie yeares old.

The second is [*sebba*] *canities* from seventie to eighty.

The third is, [*Iashish*] *filicernium* or *decrepita senectus*, 2 *Chro.* 36. 16. *The sword of the Chaldeans spared not the old man nor him that stooped for age.* By this wee may see that they translate not these words rightly, *they shall die in the flowre of their age*, 1 *Sam.* 2. 33. for they dyed long before that time: The meaning then is this, thy sonnes shall not die when they are children, but when they are *ishim* past thirteene yeares of age, and when they shall have so much understanding to see themselves put from the holy service of the Lord, the Lord shall cut them off before they come to bee men, which the Hebrewes call *more excidij*, before they come to the flower of their age. Not unlike unto this place, is that phrase *Hos.* 9. 12. *orbabo eos ab homine*, that is, I will cut them off that they shall not become men, or before they shall become men.

As the age of man is divided, so *Augustine* divideth the age of the Church, first *infantia* when he called her out of *Ægypt*; Secondly *puericia* when she lived under the pedagogue of the Law till Christ came; thirdly *in adolescentia* under Christ; fourthly, *in senectute*, under the Apostles and last *decrepita senectus* now.

So

אִישׁ *aliquando late sumitur, aliquando est nomen officij.*

בְּחוּרִים *electi.*

זִקְנָה

שֵׂיבָה

יָשִׁישׁ

Orbabo eos ab homine quid.

The ages of the Church.

The ages of the Church of the Gentiles.

So the Church of the Gentiles was in *infantia* from *Adam* to the flood; secondly *in adolescentia* from the flood to *Abraham*; thirdly she was in her widdowhead from *Abraham* to Christ: in this time the Gentiles were rejected, and *Abrahams* posteritie onely chosen. This time of her rejection is called but *momentiū vel modicum temporis*, *Esay.* 54. for as the earth although it be twentie thousand miles about in circuit, yet it is but a point in respect of the heavens; so is this time from *Abraham* to Christ, but a point in respect of eternitie. Christ saith, *a little while, & ye shall not see me, and a little while, and ye shall see me, Ioh.* 16. 16. It was but a little while from Christs ascension to his comming againe in respect of eternitie

Conclusion.

The conclusion of this is, the Lord when hee made the Almond rod to blossome, *Num.* 17. hee signified that *Aarons* children the Priest-hood should florish; therefore the Hebrewes called the Priests sonnes *flores sacerdotales*: but here when *Eli* and his sonnes were to be cut off, the rod withered and decayed in him, and the children did beare the iniquitie of their fathers.

CHAP. XXII.

Whether death be natwrall to a man or not?

Gen. 3. 19. *Dust thou art, and to dust shalt thou returne.*

How man was made of the dust, and is resolved into dust.

Iob. 10. 9. *Remember I beseech thee, that thou hast made me as the clay, and wilt thou bring me to the dust againe?* When man was created first, his body was dust; Secondly slime, that is, dust tempered with water; Thirdly, clay, that is, coagulate slime: and lastly earth, that is, con-

condensate clay; then when man returneth backe againe, first he is earth, then clay, then slime, and lastly dust; therefore *God saith, dust thou art, and to dust thou shalt returne, Gen. 3. 19.*

Quest. Whether is this death naturall to a man or against his nature?

Answ. If yee will respect the intention of nature, death is against nature; because generation is according to nature; therefore *Dionysius* said well *malum carere fine, naturaet efficiente, cum a nullo optetur & sit recessus ab ente.*

Whether death be naturall to a man or not.

Secondly, death may be considered two manner of wayes, either if it be compared with generation, or if yee compare one sort of death with another; if yee compare death with generation, then death is alwayes contrary to nature: but if yee will compare one sort of death with another, then one sort of death may be sayd to be naturall, and another sort of death contrary to nature: example, when a man dieth in a consumption, this death is a natuall death, because he hath that within himselfe which maketh him to die: but when a man is killed and dieth a violent death, this death is contrary to nature, for he hath not the immediate and next cause within himselfe.

Death considered two wayes.

How death may be said to be contrary to nature.

Againe consider natures first intention, and then the way how nature worketh; in natures first intention all sort of death is contrary to it: but if yee will observe how nature worketh, if shee worke by her owne principles then this is according to nature; but if death bee violent, this is contrary to nature: consider then the first and principall intention of nature, death is contrary to it: but according to the second intention of nature it is not contrary to it, because it is necessary for the introduction of a new forme, that the matter be changed, the matter alwayes craving the forme; and likewise because this is done by the law of nature which ordai-

All death is contrary to the first intention of nature.

Death is not contrary to the second intention of nature.

ordained that things which have a beginning must die.

One death may be both said to be according to nature and against nature.

The young Vipers when they come out of their mothers belly, they gnaw the belly of their mother and so kill their mother; this unnaturall birth is first *praeter naturam*, it is besides nature; for nature teacheth creatures to love those who bred them; Secondly, it is *contra naturam* against nature, because they come not out the ordinary way as other creatures doe; Thirdly, it is *Secundum naturam* in the second intention of nature, for everie creatures seeketh the life and preservation of it selfe and the continuing of the owne kind of it.

Quest.

Whether it is naturall for the soule to bee separate from the bodie or not?

Answ.

Whether it is naturall for the soule to be separated from the body.

In the first creation it was naturall for the bodie and soule still to be together and never to be separated, but sinne intervening maketh the soule long oftentimes to be out of the bodie; the soule longeth to be out of the sinfull bodie that it may bee the more able to discharge her spiritualll duties, which are hindered by the heavy and dull bodie. The water according to the owne proper inclination goeth downeward, yet lest there be *vacuum* or an emptinesse in nature it ascendeth upward; so the soule first desired to continue in the body that there may be *pulchritudo universi*, and the soule to be freed from sinne it desireth for a while to be out of the body. So the soule saith to the body, *neque possum vivere tecum, neque sine te*, I can neither live with thee nor without thee.

Simile.

Objett.

Death is a thing violent to man, therefore not naturall.

Answ.

Death although violent to the body, yet not to the soule.

It is not violent to the soule, for the soule when it is separated from the body, it doth not perish, but is more perfected.

Objett.

A part being taken from the whole, then the separa-

tion

tion is violen, and the part imperfect; but the soule is a part of man, and there it is imperfect when it is separate from the bodie.

Answ. That is to be understood of such parts as receive their perfection from the whole, but the soule rather giveth perfection than receiveth.

Object. When the soule is separate from the bodie it desires to be joyned with it againe.

Answ. It desireth to be joyned with the body againe not as it is a naturall body, but as it is a pure and glorified body.

Why the soule desireth to be joyned to the body againe.

Object. Then the resurrection is according to nature, for the soule desireth naturally a glorified body, and it desireth not to be united to a sinfull bodie againe.

Answ. It is naturall for the soule to desire a glorified body againe, yet the soule cannot be joyned to God naturally, but by supernaturall meanes; so the soule naturally desireth a glorified body, but it can never be joyned to it but by a supernaturall meane.

Quest. When the soule is out of the body, whether is it kept violently out of the body or not?

Answ. It is not kept violently out of the body, because that which is detained violently, is not onely detained and kept from the place which it desireth, but it is also detained in a place which it desireth not, which is altogether contrary to it; when a man is taken out of his owne house and put in a close prison, hee wanteth not onely his owne house which he longeth to be at, but hee is shut up also in a close prison which he abhorreth to be in, there he is violently detained; but when a man is removed out of his owne house and put in a farre better house, here he hateth not this better place, neyther can he be sayd to be kept violently in it, although he have a desire to be in his owne house againe.

Whether the soule be kept violently out of the body or not.

Simile.

Conclusion. The conclusion of this is, nature Gods handmaid in her

Nature followeth Gods intention in the dissolution of man.

her first intention followeth Gods direction, and as God intended first that man should be immortall, so did nature: but then commeth in Gods second ordinance, because man sinned God said, *Dust thou art and to dust thou shalt returne*, so nature in her second intention seconded Gods decree, and worketh to the dissolution of man.

MORALL

MORALL OBSERVATIONS.

CHAP. I.

Of two evils, the least is to be chosen.

2 Sam. 24. 14. *And David said, let me fall into the hands of the Lord rather than in the hands of men.*

DAvid made choise here rather to fall into the hands of God then man. In evils of sinne there is no choise to be made, as *Lot* who chose rather to prostitue his daughters than to hazard his guests, and so did *Pilat*. When *Dionysius* the tyrant presented three whores before *Aristippus* bidding him make choise of one of them, he said, that *Paris* had such bad successe for choosing one of that kind that he would never make choise of one of the three.

Malum { *Culpa* / *pœna* }

In evils of sinne there is no choise.

Revel. 3. 15. *I would yee were eyther hot or cold, but because yee are lukewarme, therefore I will spue you out of my mouth*, here it may seeme that the holy Ghost would have made choise rather that they were cold, than to be lukewarme, which are both sinne.

Object.

He willeth them not here to make choise of the lesser sinne, but sheweth them onely which is the lesser

Answ. What is meant by being lukewarme.

finne, and that it is more tolerable to be cold than lukewarme.

Object. But in evils of finne, it may seeme that one of them may be chosen, for *Moses* chose rather that the husbands should give their wives a bill of divorce, than that they should kill them.

Answ. Why *Moses* gave the bill of divorce. *Moses* tolerated this for the hardnesse of their hearts, but he made no choise of this, but suffered it because he could not helpe it.

Object. An Idolater is charged by the Law to goe to the Church, if he goe to the Church he sinneth against his conscience, if he absent himselfe from the Church then he sinneth against the Law, here it may seeme that he is to make choise of one of the two evils which are sinnes.

Answ. He is to make choise of neither of the two, but to seeke that his conscience may be reformed, and so give obedience to the Law.

Quest. Whether did the man of *Gibea*, *Iud.* 19. sinne or not, in offering his daughter and the wife of the Levite to the men of *Benjamin* to be abused, rather than the Levite who was his guest?

Answ. Wee must not doe evill that good may come of it, *Rom.* 3. 8.

Quest. But might not this man rather have made choise of death than offered his daughter, for an honorable death is to be preferred to any sinne?

Answ. It is one thing to be a patient, and another thing to be an agent; if he had made choise of death rather, then he had beene an agent and not a patient: and if he had died in withstanding this villanie, his death had beene honourable; herein hee was to be blamed that hee brought forth his concubine and gave her to them, vers. 25. and hee made choise of one evill to eschew another.

Maxim. { per se / per accidens. There is one sort of evill which is evill in it selfe, and another

another which is but evill by accident onely: a man may chuse that which is but accidentally evill, but never that which is evill in it selfe. Example, 1 *Cor.* 7. It is not good for a man to touch a woman, and it is not good for a man to commit whoredome, It is not good for a man to touch a woman, that is, to marry her: accidentally it was not good at that time for the present trouble that was upon the Church, yet he might chuse this remedie to marry rather than to commit whoredome, because it was but accidentally evill to marry, evill at all that time when the Church was under persecution, but that which is evill in it selfe hee may no wayes chuse.

When a man may chuse that which is accidentally evill.

When two evils are set before the will, a greater evill and a lesser evill, the will cannot but chuse the lesser evill, which is eyther lesser indeed or apparent-lesse, it is so determinate by the understanding, but yet it hath this freedome to chuse the *media* for this end. So when two good things are set before it, it cannot but chuse the better good, eyther in appearance or simply best.

The greatest evill of punishment is to be chosen rather than the least evill of sinne. Therefore the martyres would chuse rather to suffer the greatest punishment than to commit the sinne.

The greatest punishments rather to be chosen than the least sinne

But here an innocent man is to take heed when these two are put in his choise, whether to sinne or to suffer punishment, hee is not to make choise of the punishment, although he refuse to make choise of the sinne, but he is to suffer the punishment inflicted upon him, but not to make choise of it. *Charles* the fifth the French King, offered to the Prince of *Condis* his choise, whether he would goe to the Masse or chuse perpetuall banishment or imprisonment, whereupon he replied, to goe to the Masse is simplie sinne, therefore I will never chuse that: but to chuse either perpetuall imprisonment

An innocent person is not to make choise of the punishment.

or perpetuall banishment, that I cannot doe, for then I should imply a certaine guiltinesse in my selfe; but it is in your power O King to inflict which you please, and I am ready to suffer. A man is condemned to die, the magistrate putteth it in his choise what sort of death he would die, he may lawfully now chuse the easiest sort of death, he implieth now no guiltinesse upon himselfe, for the Iudge hath now already found him guiltie.

Quest. It may be asked why *David* made choise rather of the plague than of the sword or famine.

Answ. The reason was because he would expose himselfe to that danger of the plague as well as the subjects, because there were fewer meanes for him to escape the plague than the sword or famine.

Reason why *David* chose the plague rather than the sword or famine.

Another reason why he made choise of the plague rather than of the sword or famine, because these two would have made the Lords people to have beene evill spoken of amongst the heathen, for the enemie would have insulted against God and his people if they should have overcome them, and so would they have done, if they had beene enforced to seeke releise of them in time of famine, but in the plague they had no such occasion, and *David* had rather fall into the hands of God immediatly than into the hands of men.

Object. Warre and famine are from God, therefore he should have fallen into the hands of God, this way also, for his instruments can doe nothing but that which hee willeth.

Answ. When the wicked doe in afflicting the children of God.

When they afflict us, they can doe as much as God willeth them to doe, but when they sinne they can doe that likewise which God permitteth them to doe, the wicked when they are Gods scourges they adde their owne malice and mischiefe, *Zach.* 1. 15. *I was angry but a little, and they helped forward the affliction.* I minded

but to whip my children, but they flayed them, see Ayn. 10. 7. When God useth the good Angels to punish, they doe nothing but that which the Lord commanded them, but the evill Angels guide their owne malice and wickednesse, the one is *Angelus malus*, and the other is *Angelus malus*; the Lord sent *Assur* against his people to correct them, hee did not onely permit them to goe but commanded them, *Isai. 10. I will give him charge against the land, and according to all that I have commanded them*, yet the Lord is angrie with them for going against his people, why? because their thoughts were not answerable to his thoughts, they had another intention and affection, and they added their owne malice.

מלאכי רעים

Angelus malus. Psal 78. 49. *Per Angelos mala non convenientia.*

David made choise here rather to fall into the hands of God than man. *Moses* rod when it was laid upon the ground was a Serpent, but when *Moses* tooke it in his hand, it became a rod, So these chastisements and punishments which are sufficiently corrections to us in the hand of God, in the hand of the wicked they are Serpents to sting us. When *Elias* fled from *Iezabel* he desired that the Lord would take his life, but *Elia* if thou be weary of thy life, goe but bidde *Iezabel*, and she will quickly dispatch thee, but *Elias* would none of that, for death out of her hand should have beene a stinging Serpent, but out of the hand of God it should have beene a gentle rod. When the Lord reasoned with *Ionah*, he said, if thou art so angrie for a corrupted creature hadst pitty upon the gourd, how much more should I have pittie upon *Ninive* who am a God of mercy? There is more mercy with God than with man, therefore it is better to fall in his hands then in the hands of man.

Simile.

Simile.

Simile.

Obiect. It is a fearefull thing to fall into the hands of the living God, *Heb.* 10.

Answ. It is a fearefull thing for contumacious sinners so remaining

maining, to fall into his hands, when he is an angrie God; then it is better to be corrected by the rod of men; but for penitent persons that take the ready course to pacify his anger for their sinnes, for such it is a hopefull thing and farre better, to fall into Gods hands than into the hands of men.

Conclusion 1.

The conclusion of this is: in evils of punishment wee are to chuse the lesse, therefore we must study in our election to know which is the least evill, for if we make a wrong choise we shall fall in the evill of sinne.

Conclusion 2.

It is better to fall into the hands of God than men; therefore when God doth visit us with sicknesse, let us take it in good part, because we fall in the hands of a mercifull God.

Conclusion 3.

When God punisheth us by his instruments, let us passe by the second causes in whom we shall see much malice and hatred, and lift up our eyes to God himselfe in whom wee shall see much mercy. A man when hee would drinke of the water of the river, he drinketh not of it nere the sea where it is brackish, but he goeth up to the fonntaine where it is sweet; so if wee would finde comfort in our afflictions, we must learne to take them out of Gods owne hand. So *Iob* looketh not to the *Chaldeans* who robbed him, but saith, *The Lord hath given and the Lord hath taken, Iob.* 1.21. So when *Shimei* cursed *David*, he saith, *the Lord hath bidden him, 2 Sam.* 16.11. So *Ioseph* looked not to the malice of his brethren but to the Lord, *Gen.* 45.8.

Simile.

Chap.

Chap. II.

Of friendship.

1 Sam. 18. 1. *The soule of Ionathan was knit to the soule of David, and he loved him as his owne soule.*

THere are sundry sorts of love, first, naturall love; secondly, sensuall love, thirdly, rationall love; all these three binderh one to another, but spiritualll love excelleth all these.

Naturall love is that sympathie which God hath placed in things without life, as in heavie things to descend, and light things to ascend; and that sympathie which is betwixt the yron and the loadstone, these things although they have no knowledge in themselves, yet they are directed by the hand of the first mover, as the arrow by the hand of the Archer is directed to the marke.

The second sort of love is that sensuall love, directed by appetite which is found amongst beasts, for beasts of the same kind love one another, and these ravenous beasts which live by rapine, yet they love one another: but this sort of love differeth farre from the love of man; the beasts love onely their young ones for a time, but afterwards they love all the rest of the same kind alike. Man loveth not his owne children onely, but also these who are in affinitie or consanguinitie with him, and these of his acquaintance, and his love is a permanent love: it is true through the corruption of the nature of man, there is a greater hatred betwixt man and man than amongst the beasts, but this arises of some perverse affection, but it was not so from the beginning.

Amor { naturalis, sensualis, rationalis, spiritualis.

Naturall love what.

Sensuall love what.

Difference betwixt sensuall and rationall love.

Amicitia { *perfecta* / *imperfecta*.

Perfect friendship what.

This friendship is eyther perfect friendship, or imperfect friendship.

Perfect friendship is the mutuall love of two, arising of an effectuall good will of the one towards the other, and grounded in morall goodnesse: this kind of friendship is not found but amongst good men, he that loveth a man for pleasure and profit, this is not true friendship.

The measure of true friendship.

Quest.

How a man loveth himselfe.

The measure of this friendship is this, we must love our friends as our selfe, the reason of this is, because *Amicus est alter ipse.*

How can a man love himselfe, seeing love is always betwixt two?

If yee will consider reason and sense together, yee shall always finde two things in man, and if reason give place to sense, then sense is *maximus* and reason is *humilis*, and blinded to sense love, but if sense give place to reason, then reason is *maximus* and sense is but *minus*, and thus we should love our neighbours as our selves: when a man loveth the sensuall part in his neighbour rather than the reasonable part, this is not right love.

A comparison betwixt friendship and marriage.

This friendship resembleth marriage in five things, first there must be some equality betwixt those who are to be married, so there must be some equality betwixt those who are friends: the love which the Prince carrieth to his subjects is not properly friendship, but friendship is amongst those who are equals, and yet the Lord submitted himselfe so farre as to call *Abraham* his friend, *Jam.* 2. 23.

Difference betwixt friendship and love.

Quest.

Where there are two equals, if one of them wish preferment to his friend and to be above him in degree, whether or no doth this breake the bond of friendship, seeing now he wisheth him to be his superior and not his equall?

Friendship is kept unto [illegible] of [illegible], either, in the same degree of friendship remain, higher or same degree, and [illegible] [illegible] in the [illegible] [illegible] in the [illegible] [illegible] a more eminent manner, [illegible] [illegible] [illegible]

Similia.

Friendship like unto marriage in communal.

Friendship like unto marriage in the perpetuity of it.

Particular friendship the more it is contracted the better it is.

of, but that desireth to bee friend to many is a friend to none. If the hands were not joined into fingers, it could not do things so nimbly, nor write so fast as it doth; but yet it gripeth faster when it is folded. Love is like the hand stretched, and friendship is like the hand folded. When a man hath continually friends it breedeth but tediousnesse to him rather than comfort, and they say we should seldom see our friends as we die fresh be mokes, this is the property of loose, if it be sparingly used, it maketh the meate to have the better relish, but if it be too much used in the meat, it breedeth loathsomenesse. So & &c. Hardly, friendship is like unto marriage in communion, but it doth not bee one bindeth doth so much in the good of others. *Plato* willed that in his Commonwealth *Mine* & *Thine* should not bee heard, but amongst true friends the right of possession might to be heard but not the right of usefulness, the fruits bee dispersed abroad like rivers of waters in the streete, but to them be onely thine owne, and not strangers with thee, Pro. 5. 16. 17.

The fourth thing wherein friendship resembleth marriage is the continuance of it, for as nothing parteth married persons but death, so nothing parteth true friends but death. *Arbanisa* Queene of *Caria* knowing this death parted husband & wife, shewed a wonderfull act of passion towards her husband *Mausolus*, for death having taken him away, she not knowing how to pull the thorns of sorrow out of her soule, caused his body to be reduced to ashes and mingled them in her drinke, meaning to make her body a living tombe, wherein the reliques of her husband might rest, from whom she could not indure to live separated. So friendship which is true friendship can hardly be dissolved, and nothing separateth them but death.

But

But charity endureth when this life, therefore friendship may seeme to indure after death in the life to come.

Charity in generall indureth in the life to come amongst all the Saints of God, but not that particular love between man and wife, between friend and friend: a friend may be a friend to his friends children, and do good to them after his friend is dead, such as *Blessed be he of the Lord, who hath not left off his kindnesse to the living and to the dead*, that is, to the posterity or the wife of the dead: And it seemeth that David was mindfull of this rule of friendship to Ionathan (among) when he bade do vnto the land Ierusalem *shew and kindnesse*, 2 Sam. 20. 20.

The last thing wherein friendship resembleth marriage is, as the man ought to beare with his wife infirmities and to cover them, so should a friend cover the infirmities of his neighbour but not his grosse enormities, for then he hateth him, *Leu. 19. 17. Thou shalt not hate thy brother in thine heart but reprove him.* This comfortable kind of friendship it shewes in adversitie, for as a true friend rejoyceth with his friend in prosperity, so he lamenteth with him in his adversitie and beareth a part of his burden with him, *Iob* friends came in adversitie to visit him and they sate seven dayes by him and spake nothing, for in the beginning of griefe it is not fitting for a friend to hold his peace and to expresse his compassion rather by teares than by speech. And it is most probable that the Angell when he came to comfort Christ and to strengthen him, *Luke 22. 43.* did rather comfort him by gesture than by speech, by standing by and assisting him in a visible shape, weighing and considering with himself the great griefe and agonie that was in Christs soule. And when Christ fell grovelling upon the ground, it is not likely that he in

Obiect.

Answ.

Charity in generall remaineth in the world to come, but not such kindnesse as this friendship.

Obiect.

Friendship hath some resemblance in bearing others infirmities.

Friendship best knowne in adversitie.

How a man is to behave himself in his friend in the time of griefe.

How the Angell did comfort Christ in his agony.

[illegible] Christ in [illegible] What [illegible] [illegible] scipies.

Quest.

Answ.

At what time friends [illegible] marriage in [illegible] other intimacies.

Simile.

Friendship [illegible] in adversities.

Imperfect friendship [illegible]

How a man is to be [illegible] friend in the time of grief.

How the Angell did comfort Christ in his agony.

[illegible] [illegible] [illegible] [

we use them but we injoy them not. *Paul* said, *I seeke not yours but you. Pro. 19. 6. every man is a friend to him who giveth gifes*; but this is no true friendship. *Prov. 19. 27. All the brethren of the poore do hate him, how much more doth his friends goe farre from him?* But if the friendship be grounded upon sinne, this is the worst ground of all: such was the friendship of *Simeon* and *Levi*, *brethren in evill*, and such was the friendship of *Herod* and *Pilat*, *Though hand joyne in hand yet the wicked shall not escape, Proverb.*

This friendship which ariseth of profit it is easily dissolved, and to helpe this, we are not to receive benefits of every man, but we are to consider first for what end the gift is offered to us: for if a man offer a benefit to the intent that he may receive as much or more, then it is not a benefit, but rather a selling; as the Pharises would bid their neighbours to dinner because they knew they would invite them againe.

Friendship grounded on profit is easily dissolved,

Againe, the benefit is not to be reckoned by the profit of him who receiveth it, but according to the mind of the giver, as the widdowes mite was more accepted than the large offerings of others. *Hiram* was to blame in this, when *Salomon* gave him *twenty cities in the land of Galilee*, he called them *dirtie cities*, 1 *King.* 9. 13. hee measured not the gift here according to the mind of the giver.

In amicitia hoc est maxime est donatis propositum.

The gifts which are given by friends are not like things sold and bought, for the thing sold dependeth chiefely upon the seller, but here the value and estimation dependeth upon the receiver; he should not measure the gift by the profit that may redound to him by it, but by the affection of the giver.

Gifts given by friends not like things bought and sold.

That friendship which is onely grounded upon pleasure is not well grounded, for our pleasures for the most part are excessive as the Epicures friendship; *Let us*

Friendship grounded on pleasure is not permanent.

eate

eate, let us drinke, for to morrow we shall die, 1 Cor. 15. 32. here their friendship and joy continued not, it is but like the *crackling of thornes under the pot*, Eccles. 7. 6. which is soone gone. But true friendship is grounded in the Lord, as *Davids* companions were these who feared God, Psal. 119. 63. such a friend was *Hushai* to *David*, 2 Sam. 15. 37.

How to keepe true friendship.

The way to keepe this friendship is, Pro. 25. 16. *Withdraw thy foot from thy neighbours house, lest he be weary of thee and hate thee: Hast thou found honey? eate so much as is sufficient for thee, lest thou be filled therewith and vomit it.* Againe, *let thy foote be rare in thy neighbours house*; in the originall it is, *pretious*, for these things which are *rare* we hold them *pretious*, 1 Sam. 3. 1. *The Word of the Lord was pretious in those daies*, that is, it was *rare*. So Esa. 13. *a man shall be more pretious than gold*, that is, more *rare*. And he useth a comparison here, for as he that eateth sparingly of honey it is comfortable to him and refresheth him as it did *Jonathan*, but if hee eate much of it, it maketh him to surfeit: so if a man come seldome to his friend, hee shall be welcome to him, but if hee come often to him, then hee becommeth weary of him.

Simile.

Chap. III.

Sinfull love degenerateth into hatred.

2 Sam. 13. 15. *Then the hatred wherewith he hated her was greater than the love wherewith he loved her.*

THere are two affections which carry great sway in the soule, *desire* and *love*: sometimes we both desire and

and love them; somethings we desire but love them not, till injoyed; and somethings we desire, but love them not when we have gotten them.

Things honest we both love and desire.

These things which wee desire and love are things honest; these things which wee desire and love not, are things profitable, we love them not before we injoy them; we may carry some Imaginary love to them before we enjoy them; but this is not true love: for other mens profits so long as they injoy them affect us not, but when wee injoy them indeed then wee begin to love them; but sinfull delights we desire them, but being once gotten we loathe them, but things honest we both desire them and love them.

Honest things wee both love them and desire them although we want them, but things profitable before we have them, we desire them but love them not properly: when a man wanteth riches or children he hath a desire to them, but when he hath gotten them then he loveth them. Things pleasant before we have them we both desire them and carrie an imaginarie love to them, but when we have them once, both the desire and the love perish together, and they leave behind them a certaine loathsomenesse, as hee that eateth too much of the honey combe loatheth it. *Prov.* 25.15. here the desire and the love goe away together, and the love in sinfull pleasure is turned to hatred. Things profitable are profitable to us when we possesse them, and the longer that we possesse them the greater fruit reape we of them. But the delight which wee have in pleasant things is neither an habit nor a perfect possession of them, but a motion which hath alwayes some privation joyned with it, which failing the love faileth likewise: These pleasant things before we injoy them they have a greater force to stirre up a desire in our phantasie when we want them; but when we have profita-

The desire and love of things pleasant once gotten perish together.

ble

ble things they have a greater force to give me contentment than pleasant things, pleasant things when wee want them they breed an imagination in our appetite, & when we have them they breed pleasure in our sense: but the love and desire of honest things consisting in vertue and wisedome, is preferred both to things pleasant and profitable, for wee love them both when wee have them, and when we want them, and the love of them is the first degree of injoying them, not in our sense and phantasie, but in our understanding.

The love and desire of things honest remaines both when we want them and when we enjoy them.

Honestum, Utile, Iucundum	*conveniunt*	*in desiderio rerum non possessarum.*
Honestum, Utile	*conveniunt*	*in amore post quam possidentur.*
Honestum, Utile	*differunt*	*honestum ante possessionem & in possessione desideratur & amatur, utile ante possessionem non amatur sed desideratur, & in possessione amatur non desideratur.*
Honestum, iucundum	*conveniunt*	*in desiderio ante possessionem.*
Honestum, Iucundum	*differunt*	*in iucundo post possessionem perit desiderium cum amore; in honesto vero utrumque post possessionem manet.*
Utile, iucundum	*conveniunt*	*in desiderio ante possessionem.*
Utile, iucundum	*differunt*	*utile non amatur ante possessionem sed solum desideratur, at iucundum ante possessionem amatur & desideratur, secundo utile amatur post possessionem, sed amor iucundi cum desiderio perit post possessionem.*

Health,

Health, children, and glory, whether are they to be referred to things profitable, pleasant, or honest?

Quest.

Health chiefely is to be referred to profit, therefore we loathe it not after we have it, as we doe these things which bring onely delight with them; and health when we want it we wish it not onely with our sensitive appetite, but with our wil and understanding: children againe belong both to honesty and pleasure, for we desire our children to possesse our goods, and we enjoy them; this desire is mixed with delight, and therefore the conversing of parents with their children breedeth not satietie or loathsomnesse as sinfull pleasures doe. And they long for children to continue their kind by a certaine immortality, and herein man differeth from the beasts who love their young ones onely *ut nunc* for the time present, but respect not the continuance of their kind in them: and this is the cause why parents are never wearie of their children more than they are of their health.

Answ.

Health referred to profite.

Children belong to honesty and pleasure.

Difference betwixt the love of parents to their Children and the love of beasts to their young ones.

The love of marriage especially consisteth in pleasure, but hath honesty and profit joyned with it. The love and desire of dominion hath both profit and pleasure joyned with it, but there is a twofold honour, a bastard honour and a lawfull honour, the bastard honour onely belongeth to pleasure, but the lawfull honour belongeth not onely to pleasure but also to honestie.

Honor { *legitimus* / *illegitimus*.

These things which we both desire and love, they proceede sometimes *ab amore sensibili*, and sometimes *ab amore rationali*, when we desire them first, and next wee love, but when they proceed *ab amore rationali* then wee first love them, and then desire them.

The delights which are sensuall when they ascend to reason they give no contentment to it, but when the delights descend from reason to phantasie and sense, they give contentment to both. And as the mist which

When delights give contentmentnesse both to sense and reason

Simile.

arisseth out of the vallies and ascendeth to the mountaines betokeneth raine, but when the raine falleth from the mountaines to the vallies then it betokeneth faire weather. So when the sensuall delights ascend up to the phantasie and reason, it is a bad token, but when the love of honestie and vertue descends from reason to phantasie and sense, that is a good token. When the mind illuminateth the will first, then the will begineth to affect a thing and to seeke after it, then it is called εὐδοκία *beneplacitum animæ* the good pleasure of the will being approved by the reasonable faculte in the understanding, which doth try things first and teacheth the will on worke and the will setteth the rest on worke.

εὐδοκία a δοκίω probo.

The baser sense are soonest cloyed with pleasures.

Again, if we shall consider the senses, we shall perceive that the baser senses, the touch, taste and the smell which serve most for sensuall pleasures, they are soone cloyed, as the bee that eateth the honey comes into the hive quickly, *Pro. 15. 19. Pro. 7. 18.* when the whore inticeth the young man she saith, *come let us take our fill of love untill the morning*, one might well give them a surfet of this beastly pleasure; but consider again the more noble sunses, the sight and hearing, which serve for reason, they are never satisfied, *The eye (saith Solomon) is not satisfied with seeing nor the eare with hearing, Eccles. 1. 8.* Why are they not satisfied? because they give information to the nobler facultie of the soule the *understanding* wherein honesty and vertue are seated, and they are never weary to serve her. And if we shall compare things honest, profitable & pleasant, we shall finde that things pleasant are farthest out of the square, and consequently must bread the greatest distaste to the soule. For things honest the more we affect them the more we are commended for that, but when we desire things profitable, we must desire them with a greater moderation, because they are more base, and we must

Why the eye and eare are not satisfied.

When delights give contentment more than reason

reduce them to some mediocritie, but most of all have we need to take heed to our delights of sense as basest of all; therefore *Salomon* willeth us, *Pro.*23.1. when we sit at a governours table to *put a knife to our throate*, that is, when we sit at a table where there is variety of dishes and daintiies, we must eate sparingly then, as if there were a knife set to our throate to cut it, *lest our table become our snare, Psal.*69.22.

We must take heed to our basest senses.

Some things may breed delight to the phantasie but not to the sense, as when a Poet describeth a gnat or flea, this is delightfull to the phantasie, but if a man should feele the gnat or the flea bite him, it would be most unpleasant to his sense and feeling. Sometimes a thing may be delightfull to the sense, but bringeth little or no delight to the phantasie, as when a man eateth sweet things. But things which are honest breed delight both to the understanding, phantasie and sense. The sensuall pleasures are like the booke which *Iohn* did eate, *Reve.* 10.9. they are sweet in the mouth, but bitter in the belly, the griefe of them is more than ever the pleasure was.

Things may breed delight to the phantasie but not to the sense.

Something delightfull to the sense but not to the phantasie.

Amnon loved *Thamar* with an incestuous love, then he falleth into the other extremitie to hate her, but if hee had reduced his to a right mediocritie he should have loved the person but hated the vice. *Levit.*19.17. *Thou shalt not hate thy brother in thine heart, but thou shalt rebuke him.*

Amnon sinned in hating *Thamar*.

The conclusion of this is, let us set our desires on the right objects and moderate our affections, lest they exceed and degenerate into lust. *Iames* 4.3. Yee aske amiss that yee may consume it upon your lusts.

Conclusion.

Chap. IIII.

Whether we may exceede the rule of righteousnesse in well doing or not?

Eccles.7.16. Be not righteous overmuch.

A Man cannot exceed in justice which is the compend of all vertues, and it signifieth to give every one his owne, if we take *right* for that which is partly *right* or *reason mathematicum*, there can bee nothing more *right*. Vertues in themselves are not more or lesse, but if wee will consider them as they are in this or that subject, and not in their absolute or greatest perfections, then they may be sayd to be more or lesse. Example, if we will respect religion in it selfe, here we cannot bee too religious, for religion in it selfe is opposite to all defectes in religion. Hope in respect of the inward forme of it, looketh directly towards God, wee cannot exceede here, although we may come short, but respecting the matter which is hoped for, and weighing all circumstances, a man may presume or despaire, as he who hopeth, what he hopeth, and when he hopeth. So in religion, there is ἀσεβεία, ἀνοσιότης and δεισιδαιμονία, atheisme and superstition are both defects in religion, but in the true worship of God we cannot exceede.

So in justice as it is justice we cannot exceede, but yet when we respect the circumstances, as the persons to whom we doe justice, when we doe justice, or where, we may exceed or come short. *Prov.17.17.* these two are equally abhominable before the Lord, to let the wicked goe free, and condemne the just; to condemne the just is the excesse, and to spare the wicked is the defect

Vertues in themselves cannot be sayd to be more or lesse.

Vertues in this or that subject may be sayd to be more or lesse.

ἀσεβεία.
ἀνοσιότης.
δεισιδαιμονία.

How a man may exceed in justice.

fect in justice. So Levit. 19. 15. *Thou shalt not respect the person of the poore* for his poverty, this is the excesse, *nor honour the person of the mighty* for his riches, this is the defect. 1 King. 20. 42. *Because thou hast let go out of thine hand a man that I appointed* [illegible] that is, a man whom I appointed to destruction, or [illegible] that is, the man whom I catched in my net and delivered unto thee that he should not escape; yet when *Achab* let *Benhadad* goe free, this was a defect in justice.

David had many worthy captaines, if he had given to the most worthy for his worthinesse 8. and to the meanest of his worthies but 4. this had beene equality in distributive justice, but if he had given them both 8. here he had failed also in equality, for he had given the one more than he deserved, and here *Ben* should have beene *minister iustus*.

But the Lord of the vineyard gave a penny alike to all those who wrought in his vineyard, to those who came at the sixt houre, the ninth houre, and at the eleventh houre, *Matth.* 20. this might seeme not to bee equall justice.

This was not distributive justice but commutative, for he that was the Lord of the vineyard said, *Did not I agree with you for a penny?* So in commutative justice if a man should not give the full that which is worth an hundred pounds he faileth in the defect, and if hee should have give [illegible] he should faile in the excesse, for liberality hath no place in commutative justice in buying and selling, hee who giveth more than the [illegible] is worth to the seller, he is not [illegible] and doth [illegible]

But when he taketh more to himselfe he doth [illegible] wrong, *this iniuria non in iustitia*.

Simile.

Obiect.

Answ.

Liberality hath no place in commutative justice.

Obiect.

[illegible] Yet notwithstanding this is not good commutative justice in respect of liberality this may be a good action, but consider it as it is commutative justice, it is the same in essence; because it keepeth not [illegible]

What is meant by being [illegible]

[illegible] respect of mens conceit, who think themselves [illegible] for verily so the Pretensive [illegible] is [illegible] to the [illegible]

Simile.

The way to reduce too much righteousnesse to the [illegible] rule, is the Law of God, which is the onely rule of perfection to all vertues. The [illegible] philosophers [illegible] the way to reduce our [illegible] to bring them to the [illegible] but they [illegible] the [illegible] Being but a pri[illegible] of any vertue.

[illegible] of private [illegible] & definition.

Conclusion.

The conclusion of this is, The onely rule and square of justice [illegible] is the Law and it [illegible] to the left, [illegible]

Obj. 1.

[illegible]

Of Liberality.

Liberality [illegible] a [illegible] commutative [illegible]

Liberality [illegible] a man [illegible] God.

Liberality is a vertue which maketh a man resemble [illegible] Jam. 1. 5. We doe not speake [illegible] Christ [illegible] words, but by consequent it may be gathered out of sundry of Christs speeches, as Luk. 16. 9.

and

and out of the parable of the Talents, and by that sentence which Christ shall give out in the last day, *Come ye blessed, when I was hungry ye fed me, &c.* Matt. 25.

It is a more blessed thing to give, than to receive.

First, because it is not to give anything, unless he have it, and to receive implyeth a want, and therefore to give is better than to receive.

There is [illegible] honest things, and in figure as honest things are ordained to profitable things, so farre must giving the eyes be preferred to receiving.

Honest things endure longer than profitable things doe, for the memory of receiving perisheth with the gifts, but that liberall honesty of heart consisteth in giving perisheth not with the gift, because it redoundeth upon him who giveth it. By accident indeed the memory of the gift may be lost through the forgetfulnesse or unthankfulnesse of the receiver, but yet in itselfe it still is to be lookt into, and that which is most durable is always most to be loved.

Dare all dare equal titles, and labels, emptory, all the score. Plin. Dictum [illegible] ut [illegible] farre as the master exceedeth the scholler, so farre doth giving exceed receiving.

The Divines marke, that the most excellent sort of prayer is thanksgiving, that is to be preferred to petition. Why, because this betoken more thankfulnesse to receiving there are many ready to petition, but few to give thanks, of the ten lepers which came but one gave glory, or give thanks.

If we shall compare prodigality and covetousnesse we may understand that to give is better than to receive, for the prodigall man is not to be compared to the covetous man, as the [illegible] that profiteth by many [illegible]

First, the prodigall man helpeth many, but the covetous man helpeth no man, or at most but one, which well always to the [illegible]

Reason proving that it is a more blessed thing to give than to take.

Reason, 1.

Reason, 2.

Reason, 3.

Reason, 4.

Reason, 5.

Reason.

The prodigall is not so bad as the covetous man.

Secondly, prodigality is nearer to liberality than avarice, because the prodigall man hath a desire still to give, [illegible] the liberall man doth, and it is a grief to him to receive [illegible] to the liberall man. Whereas prodigality [illegible] is satisfied by bestowing, but avarice heaping up riches growth worse more and more daily.

Rules. 5.

Thirdly, prodigality is [illegible] by age, but avarice growth with age. [illegible] prodigality, age [illegible] then avarice, and growth [illegible] than

Thirdly degree of prodigalitie.

[illegible] prodigall man who giveth all to others (although they be not [illegible] unworthy) which [illegible] is worse, who giveth [illegible] goods which he [illegible] of men, whether good or [illegible] of all which from other men [illegible] is a wretch who gives [illegible] power, but he is a greater wretch who keepeth both his [illegible] and other [illegible] his [illegible] upon [illegible] any [illegible] all who denyeth himselfe the [illegible] and [illegible] others by hooke and by crooke. By [illegible] consider, that [illegible] prodigall men are worse [illegible] in some [illegible] but if we [illegible] all comparison and consequence prodigall [illegible] wretch, he shall always be [illegible] and [illegible] things which are done with great labour and expenses men make more [illegible] highly of them than [illegible] easily done, but we give a [illegible] and [illegible] and [illegible] he who borrowe[illegible] would [illegible] to borrow at all, but the lender wisheth well alwaies to the borrower, therefore it is a more

Rules. 6.

Thirdly degree of avarice.

Rules. 7.

more blessed thing to give than to receive; and although he saith that the giver should forget the things which he gave, and the receiver should always remember them, yet he shewes, that it is much more delightfull to the minde to remember his liberality in giving, than for him who hath received to remember that he hath received.

Lib. 7. cap. 7.

But how can it be a more blessed thing *to give* than *to receive*, seeing he *who giveth* deprivetth himselfe of that which he giveth, and he that *receiveth* hath it? the end of *receiving* is to have, and the end of *giving* is to want, and seeing all things are measured by their end, it may seeme that *receiving* is more blessed than *giving*.

Object.

God who is most blessed *giveth*, and yet loseth nothing. Againe, when men *give*, they should not so *give* to deprive themselves of all things, neither is every sort of *giving* better than *receiving*, for it is a better thing for a man to receive something from his friends to maintaine his family, then for another prodigall to waste all his owne; but it is meant of this honest liberality which is given with discretion, whereof the Apostle speaketh, 2 Cor. 8. 13. 14. *I meane not that other men be eased, and you be burdened*. Thirdly, the thing which they give, they lose it not, for their honest liberality is a thing permanent and increaseth their honour and liberality.

Answ.

How a man may receive things lawfully.

But if it be more blessed to give than to receive, then the rich mans riches make him to bee in a better case than the poore man who had nothing to give.

Object.

The rich mans riches make him not to be in a better case than the poore man, for it is the heart that the Lord looketh upon in giving and not the gift. Christ preferred the widdows mite to the great offerings of the Pharises, *and a cup of cold water given to a Prophet in the name of a Prophet maketh* a blessed giver. Christ at the latter

Answ.

Giving measured according to the will and intention of the giver.

latter day will say, *Come ye blessed of my Father, inherit the kingdome prepared for you before the foundations of the world, for when I was naked ye clothed me*: this will bee pronounced to more poore ones than to rich ones, who had never scarce meat and cloath to themselves, the liberality is accepted here according to the will and not according to the deed.

Conclusion.

The conclusion of this is, that the avaricious is worse than the prodigall, but the Lord liketh a cheerfull giver, the liberall soule shall be made fat, and he that waterethshall be watered also himselfe, *Prov.* 11. 25.

CHAP. VI.

Of Contentment.

Philipp. 4. *I know both how to abound, and how to suffer want.*

A hard thing to keepe a mediocritie.

There is no condition or estate of man that can keepe a mediocritie. If wee be full then we waxe wanton, and if we be hungry then we grudge; *Agur* knowing how dangerous both these estates were, prayeth the Lord to give him neither *poverty nor riches*, but *to feede him with food convenient*, *Prov.* 30. 8. not to give him *poverty*, *lest he steale and take the name of God in vaine*, and not to give him *riches*, *lest he deny him, and say, Who is the Lord.*

Riches more dangerous than poverty.

The *Israelites* when they wanted flesh they murmured, and when they had quailes in abundance they surfetted, but *Paul* can be content in any of the conditions alike. For a man first to be rich, and then to bee poore, and then to be rich againe, he may the better learne to

be

be content in any of the estates, as *Iob* who saw three changes; first he was rich, then he was poore, then hee was rich againe: So if a man hath beene first poore, then rich, then poore againe, he will be more content in any estate. *Zeno* the Philosopher when hee had lost a ship loaded with goods, and nothing being left to him, said, *bene fecit, qui à fortuna, quod ad pedum illud abjectum me reverter, quod tuum me redegisti*, that is, then thou hast brought me backe again to a poore estate, and made me to professe philosophy. But for a man that hath beene onely rich to fall to poverty, is a very hard case for it is to bee deprived of the comfortable meanes whereupon he should live, which in the Scripture are called a mans life, and *for great all her living upon the Physitian*, *Luk.* 8. 43. in the Greeke it is, *βίον ὅλον*, *totum vitam*, because riches are the meanes to entertaine a comfortable life: It was hard a thing for a poor man to lose his little flocke, as for the rich man to lose his great wealth, & *Seneca* said, *Miserum est, non habere quem contemnas, sed miserius est, quem pauperem ad disputationem*, but it is a harder case when a man hath been rich that hath beene very poore, how to carry himselfe well.

Abundance bringeth forth more dangerous fruits than want doth, for abundance maketh a man to deny God, and poverty but maketh him to steale: *Salomon* for all his wisedome in his abundance forgot himselfe. In our naturall estate and complexion of body, we see that men die sooner through abundance of blood than through scarcitie of blood, and experience teacheth us, that Lunaticks in the wane of the moone are sober enough, and are themselves, but when the moone is at the full their braines begin to swell up, so men in poverty are sober, but in abundance doe forget themselves.

Ad hic commodum in hoc loco.

Scala.

Riches are a mans civill life.

Quod debet contentus in ipso esse.

Abundance more dangerous than want.

Similis.

Vide in margine ejusdem.

When

The order of the Divels temptations.

When the Divell tempted our Saviour Christ, *Mat.* 4. his first temptation was but the hungry temptation, to make stones bread to eat; but his last temptation was the fall temptation, he would give him *all the world if he would fall downe and worship him.* By the order of the Divels temptations we may know which is the greatest temptation, for the Divell keepeth his greatest temptations last. It is observed that those who live in the north parts of the world if they goe towards the south under the hot climate, then their stomacks begin to faile them and they die soone; but those againe who dwell in the south climate, bring them towards the north, and then their stomacks begin to mend; so being a man from poverty to riches, that is, as it were from the north to the south, then he dieth but bring him from riches to poverty, from prosperity to adversitie, that is, from the south to the north then he may live; but let *Paul* have abundance or scarcity he can use both, hee knew of himselfe, *Phil.* 4. 10. *In having nothing, and yet possessing all things* that is, he was as well contented in poore estate, as in his great plenty and riches; so if hee had had abundance he could have used it so moderatly as if he had had nothing.

Simile.

Paul could be content in any estate.

How could *Paul* know this, that he could abound as well as want, seeing he had never peeces of abundance? There is a threefold knowledge of a thing, the first is *experimentall*, the second is, *Narrative* gotten by discourse, and the third is *Revelation* gotten by revelation. *Paul* had gotten this not by discourse or by revelation, but by experience of poverty and want, for hee learned in his poverty how he should use abundance.

Quest.

Cognoscitur { experimentaliter / narrative / revelatione.

What is meant by *abundance* here.

The word abound here is not meant of excesse, but hee speaketh here after the manner of the Hebrewes who take *to be filled* and *to be drunke*, for that which sufficeth without excesse, So *Gen.* 43. and *Phil.* 2. 10. and the Hebrewes

brewes observe that this word [*Sacar*] is one of these words *quæ vergunt in hebrietatem*; that is, this moderate drinking is set downe under the name of drunkennesse, and if men take not heede to themselves in this liberall use of drinking, they may bee soone overtaken and become drunke; but *Paul* by the grace of God would have kept himselfe within the limits if he had beene in this estate to have abundance.

He saith *I have learned*, *Phil.* 4. 12. in the Greeke it is μεμυημαι, *I am initiated*, and he that was initiate this wayes to the Lord was called μυστικος. We must be long time trained up and separated to godly service, if we would learne this lesson, and be such perfect man that could live patiently, *in abundance, in want, in sickness, in distresse, in straits, in tumults, in labours, in watchings, and fastings*, 2 *Cor.* 6. 4. but he was more than he could use abundance well. *Benjamin* was called *Benoni*, but because he could use both names, and they were a notable tribe, but this is a greater skill, to use poverty well at the left hand, and riches at the right hand.

The heathen said, *Malentes vinci, quam ut fortunæ gaudeat, fallere & vincere*, that it was a kind of unhappiness to have beene happy, and then to become miserable; but *Job* saye, *the Lord hath given, and the Lord hath taken, and he sunke not with his mouth*, *Job* 1. and 2.

Secondly, the heathen saye, *Lætiores videntur quos numquam aspexit fortuna, quam quos deseruit*, that is, They looke more cheerefully whom fortune hath never favoured, than those whom fortune hath left, but *Paul* is as glad in his poverty as in abundance.

Salomon saith that *the prosperity of fooles shall destroy them*, *Prov.* 1. 32. but prosperity would never kill the wise Christian *Paul*.

CHAP.

שכר *hebriari: non simpliciter in malam partem ut Gen. 9. 21. sed intelligendum dicitur de hebrietate, qui ipsum qui madet non excedit.*

To be content in any estate is a lesson hard to be learned.

VII.

De connexione virtutum.

2. Pet. 1. 5. Adding to your faith virtue, and to virtue knowledge.

How vices may be said to be coupled together.

Vices are not coupled together, as feare and boldnesse, prodigality and covetousnesse, this farre vice may be said to be coupled together, that it is the fountaine, and the fore-runner of all vices, so is vanity of all vices, secondly every vice departeth from virtue, and fighteth against it. Everyone that committeth sin, transgresseth also the Law, 1. Iohn 3. 4. So every vice is against the Law, 1. Iohn 2. 17. So every vice departeth from virtue.

Morall and theologicall vertues are not essentially coupled together.

Morall and theologicall vertues are not essentially coupled together, farre is not the essence of morall vertues, neither are they ordained by it for morall vertues are [illegible] morall vertues but faith and hope are not essentially joyned together.

Theologicall vertues are not essentially coupled together.

Secondly, the theologicall vertues are not essentially coupled together, farre is not faith and charity vertues which shall remaine in the life to come, but charity shall be perfect, farre is faith and workes are not essentially joyned together, for they are in divers categories.

Object. Faith worketh by charity Gal. 5. 6.

Answ. Faith worketh by charity, because charity followeth it as the effect, [illegible] *assistens* [illegible] *forma* { *assistens* / *constituens* } How faith worketh by charity.

constituens; *Assistens*, as the mariner to the ship, *constituens*, as the foule to the body, faith is *forma assistens bonorum operum, non dans esse absolutum.*

Although

Although theologicall vertues be more excellent, yet they are not joyned with morall vertues, yet they are not [illegible] perfection of a Christian man [illegible] from another vertue, that it is a vertue, but [illegible] one absolute perfection, it is necessary that [illegible] joyned and agree *in one subject*. Preaching and Teaching are not essentially joyned together, yet [illegible] perfect man it is necessary that he [illegible] It is requisite that a Christian man have both morall and theologicall vertues, and although these theologicall vertues immediatly beget not morall vertues, yet they comfort and strengthen them, and to both the morall vertues the theologicall [illegible] unlessed, it maketh them to call upon God, *Psal. 37.* *Matth. 7. 24.* So morall vertues require theologicall vertues to [illegible] when a man is desperance faileth his faith correcteth it, for [illegible]

What are we to judge of the heathens vertues which have no theologicall vertues joyned with them?

If we consider their workes materially, and not consider how they did them, they may be called good workes and approved by God, and to this end that *[illegible]* the world may [illegible] the Gospel in them. *Luke [illegible]*

But the Fathers called the works of the heathen but false and counterfeit vertues.

The Fathers when they speake so are thus to be understood, they are not true vertues, that is, they are not perfect vertues, but they are true vertues, that is, they are not false; truth is opposite to imperfection and so likewise to falsehood. Example, *Aurichalcum* or Latten is a true mettall and not counterfit, but it is false

The theologicall and morall vertues are requisite for the perfection of a Christian.

Simile.

Quest.

Answ.

The works of the heathen are good materially.

Object.

Answ.

Truth is opposite both to imperfection and falshood.

false gold, if we will respect the perfection of it, for it differs as much from gold, as the vertues of the [illegible] are to counterfeit vertues, but they are false, opposite to Christian vertues.

Again, if we will respect the manner, how they did these things, and the end, why they did them, then they were [illegible] *Alexander* when he overcame *Darius*, he kept [illegible] both his wives and his concubines untouched, this he did not for the feare of God as *Joseph* did, but onely to get praise of men. An infidell gives alms to the poore to helpe the poore, although he doth this for a particular good end to helpe him in his necessitie, yet he doth it not for the glory of God which should be the [illegible] end.

Quest. Whether were all vertues coupled together in *Adam* before his fall?

Answ. *Thomas* saith that vertues were coupled in *Adam* after a divers manner, for some vertues he had both the habite and the act of them, such as were these which imported no imperfection, such as were justice, charity, holinesse, [illegible] he had actually as they did impose some imperfection, as faith and hope, for he had faith of the things which he had not yet seene, and hope of these things which he had not, yet obtained, for he was not created in such an estate to see the things which he was to beleeve, neither to injoy those things which he hoped for. Other vertues again, he had the habite of them but not the act, such as imported a greater imperfection and repugnance to his first estate, such as were patience, mercy, anger, these he had not actually, but he was to create as the first, if injuries had beene offered to him he should have suffered them patiently and to have had pitie on other mens miseries.

The manner and end of the heathens vertues were not good.

What vertues were coupled together in *Adam* before his fall.

A SHORT TREATISE OF THE NVMBERS

Weights and Measures, used by the Hebrewes. With the valuation of them according to the measures of the Greeks and Romans, for the clearing of sundry places of Scripture, in which these weights and measures are set downe by way of allusion.

EXERCITAT.

Of Numbers Weights and Measures.

Levit. 19. 35. Ye shall doe no unrighteousnesse in judgement, in measure, in weight, or in measure.

THe Lord commanded his people to deale justly and uprightly every one with another, that they might be like himselfe who made all things, in number, weight and measure, *Wisd. 11.* By these three the equity of all things is ruled and, and therefore the Lord setteth downe precepts to his people, and rules in the Scripture, how they should number, weigh and measure all things, and every one of these depend upon

The Lord would have his people deale justly one with another.

upon another, for he that numbereth rightly doth mea-
[illegible]
[illegible]
[illegible]

amongst the Romans the highest a mile, [illegible] gaine, wherein not only the [illegible] bered, but also such numbers [illegible]

The Hebrew mile [illegible] the bounds of the cities of the Levites [illegible] the fourth verse, [illegible] verse to be [illegible] stood from the City [illegible] the wall round about, [illegible] so the like measure [illegible]

The same was the measure of the [illegible] part of the campe to the Tabernacle, from the South part of the campe to the North part, [illegible] *depth in* [illegible] Olives from [illegible] as much space as they had to goe from their houses to the Synagogues.

Against the [illegible] a furlong and eight of the [illegible] *Emmaus was distant from Ierusalem* [illegible] of a mile. So *Iob. 6. 19. the disciples had rowed* [illegible] *and twenty or thirty furlongs*, that is, [illegible] of a mile. So *Iob. 11.* [illegible] *fifteen furlongs*, that is, [illegible] mile. [illegible] *Corinthians 9. 24.* speaking of the Christian race alludeth to this, when he saith, *They which run in a race, run all; but one receiveth the victory.* That was the new *Ierusalem* measured, *Rev. 21. 16. and he measured the City with the reed, twelve thousand furlongs.* And *Iohn* speaking of the astonishment of those which were to come upon the earth, saith, *Men shall be [illegible] winepresse even unto the horse bridles, by the space of a thousand six hundred furlongs.* [illegible] long is the eight part of a mile.

Thirdly, there was [illegible] an Acre which

What the Hebrewes mile was.

How the mile of the Levites are said both to be a thousand cubits, and two thousand cubits from the wall.

A Cubit [illegible] any where.

Easion.

A furlong is the eight part of a mile.

Allusion.

was two hundred and twenty foot always in breadth and length, *Ne. 3.20. the acres of vineyard shall yeeld one hundred acre is about the third part of a furlong.*

Thirdly, [אמה] *Ammah*, a cubit and *Sheshah* a [illegible] had a threefold use, first they served for measuring out the ground and building; and secondly for demolishing of their buildings. For measuring of the ground, *Ezekiel* divided the land of Canaan by a [illegible] *Ezek. 47.* [illegible] to this meaning by the line, *Zac. 1.16. He will stretch out a line upon Ierusalem*, [illegible] *according to the measure of the line which shall be stretched out*, [illegible] *to reach every way*. So they measured their buildings with the reed and line, [illegible] length and breadth and height of them. The Angell measured the Temple to be rectified with a reed, *Ezek. 40.* and with a reed the Angell measured the spirituall Temple, *Revel. 21.15. He that talked with me had a golden reed to measure the city and the gates thereof and the wall thereof.*

The second use of the line was for demolishing and cutting away the superfluous parts of the building, and is made a [illegible] or stone hanging downe from two this line [illegible] *King. 21.13. I will stretch over Ierusalem the line of Samaria, and the plummet of the house of Ahab.* So *Esa. 34.11. he shall stretch out upon it the line of confusion and the stones of emptinesse.*

The fourth was [אמה] a cubit, which was a foote and an halfe, reaches from the knop of the elbow to the point of the middle finger. By this measure *Noah* measured the Arke, *Moses* the Tabernacle, and *Salomon* the Temple: this cubit was the rule of their other measures, and was laid up in the sanctuary to be kept as the shekell was, therefore it was called *the holy cubit.*

The first was [גרה] *Gerah*, or great palme, which

[illegible] A cubit of the [illegible]

[illegible] [illegible]

[illegible] and [illegible]

The second use of the line [illegible] A [illegible]

[illegible]

[illegible]

[illegible] A Cubit [illegible]

[illegible] A [illegible]

which was halfe a cubite or twelve fingers broad. This measure is made mention of in these places, *Exod.* 28. 17. *the breastplate was a palme long and a palme broad.* So 1. *Sam.* 17. 4. *his stature was six cubits and a palme or a span.* So *Esa* 40. 12. *who hath mete out the heaven with the span or palme?* and *Ezek* 43. 14. *the ditch was a palme without the borders of the Altar.*

The sixt was a foot, a measure amongst the Romans whereby they measured their paces, and it contained three palmes. רגל *pes.*

The seventh was [*tephah*] the lesser palme being foure finger broad, *Exod.* 25. 25. *thou shalt make unto the table a border of an handbreadth round about.* So the thicknes of the brasen sea was a handbreadth. *David* alludeth to this measure, *Psal.* 39. 6. *ecce palmorum deposuisti dies meos, thou hast measured out my dayes or thou hast made my dayes an hand breadth, or foure fingers breadth in length.* טפח *palmus minor.* *Allusion.*

The eighth was [*etzbang*] a finger broad, this was proper to the Physitians whereby they measured their hearbs and roots: of this measure mention is made, *Jere.* 52. 21. *and the thicknesse thereof was* [*arbang etzbagnoth*] *foure fingers*; and the High priests under the Law measured the incense [*hamtza*] with his ring finger; this was the least measure amongst the Hebrewes and it contained foure graines. אצבע *digitus.*

Last was *granum*, a graine of barley, which was the least measure amongst the Romans, and now amongst the Mathematicians whereby they measure all distances by proportion. *Granum.*

Of Measures.

THe rules of numbers being found out, it is easie to finde out the measures, for take a cubit and make a measure cubick or foure square, alwayes in length, breadth *How to find out the measure.*

breadth and depth; the measure of an *Epha* for dry things, and *bath* for wet things is found out; this by the Latines was called *quadrantal*, and *amphora*, and by the Greeks [illegible], and by the *Attick* *medimna*. The greatest measure for dry and wet is called *Corus* or *Chomer*, and the least is *Cabus* according to the Hebrewes, Greeks and Romans.

Mensura Aridorum.

Heb.	*Graec.*	*Rom.*
כּוֹר וגם חֹמֶר		
		Culleus.
לֶתֶךְ		
אֵיפָה / כַּד	[illegible] / [illegible] / [illegible]	
סְאָה	[illegible] / [illegible] / [illegible]	*amphora.* / *sinum.* / *modius.*
עֹמֶר	[illegible]	
קַב	*χοῖνιξ*	*Dimensum*

As the Talent was the greatest weight amongst the Hebrewes, so was *Corus* or *Chomer* their greatest measure, and did contain as much of wet or dry, as a Camell is able to beare at once, or an Asse at twice. Therefore *Chomer* is called an heape, and an Asse is called

Corus or Chomer the greatest measure amongst the Hebrewes.

Chomer

Chomor from bearing of burthens, and by the Greekes ὑποζύγιον or *subiugale*, *Mat.* 21. To this *Sampson* alludeth *Iud.* 15. 16, when he had killed so many with the Iawbone of an Asse; With this Iawbone [*habhamor chamor bhamorathaim*] of an Asse heapes upon heapes: see how the *heapes* allude to the *Asse*. And *Num.* 11. 32. *They gathered ten homers of quailes*, but the Chaldie hath it, *ten heapes of quailes*. So *Exod.* 18. 14. *They gathered them together* [*coros & coros*] *heapes upon heapes*. By this we may understand what great debt that was, which the Steward sought of his Lords debter, *Luk.* 16. 7. when hee sayd he was owing him 100 *Coros of wheat*, and what a great gift that was, which *Salomon* gave *Hiram* 1 *King.* 5. 11. *Twentie thousand coros of wheat, and twentie coros of Oyle*; and what a great house *Salomon* kept, when he spent dayly *thirtie Coros of fine flower, and three score coros of meale* 1 *King.* 4. 22.

Allusion.

חֲמוֹר

חֲמוֹר חֲמֹרָתַיִם

חֲמָרִים חֲמָרִים

Coros coros.

The greatest measure amongst the Romans was *Culleus* or *equuleus*, made of Lether, which behoved to be a verie large measure, for they sowed in it a murtherer, with a Dogge, a Cocke, an Ape and a Viper, because they were most like in nature to this monster, it was lesse then *Coros* or *Chomer* and bigger then *Letech*.

Culleus, or equuleus.

Letech is halfe a *chomer*, and it is onely made mention of, *Hos.* 3. 2. *I bought her to me for fifteene peeces of Silver, and for one Chomer of Barley, and for a letech of Barley*, that is, for a *chomer* and a halfe of Barley.

לֶתֶךְ

Allusion.

An *Epha* is the tenth part of a *Chomer*, equall with the *bath* of liquid measures, and the *Egyptian Aroure* and *Persian Artaba*, and equall with the Greeke μεδιμνος or ἀρτάβη, as much as an English Bushell, it contained three *Sata*, *amphoras* or *Atticus*, English Pecks, and ten *gomers*. Thus may be understood these places that have relation to the fine flower offered in the Sacrifices *Levit.* 5. 11. *Then shalt offer a gomer the tenth*

אֵיפָה

The Epha, what.

Cadus what?

כד

מדרגות

סאה

Seah or Satum. what.

Allusion.

עומר

A gomer what.

Allusion.

קב

Cab what.

The poor diet of Ezekiel.

tenth part of an Epha: Ezek. 45. 13. *The sixt part of an Epha*, and *Ezek.* 45. 24. *He shall prepare an Epha for a bullocke and an Epha for a Ram.* 1 *Sam.* 17. 17. *Take to thy Brethren an Epha of parched Corne. Cadus* or *hydria* is the same measure with the Epha, an hundreth *Cadi of oyle, Luk.* 16. 6. So 1 *King.* 17. 14. *the* [*Cadus or*] *barrell of meale shall not wast*; so *ind.* 7. 16. *he put in every mens hand* [*Cados*] *empty pitchers.*

Seah or *Satum* was the third part of the *Epha*, it was all one with the Roman *amphora* or *modius*, and it containeth sixe *Cabs*; hence is that in the Parable understood, *The Kingdome of heaven is like unto leaven which a woman tooke and hid in three* [*Sata or*] *Peckes of meale*, *Mat.* 13. 33. Alluding to *Abraham* who commanded *Sara* to prepare three peckes of meale for his *Ghuests*, *Gen.* 18. So *Ruth* 2. 17. *and it was about three Sata of Barley.*

Gomer is the tenth part of an *Epha*, all one with the Greeke *δεκάτον*: this was the measure which every one had for his portion in the desert, *Exod.* 16. 15. the Apostle 2 *Cor.* 8. 14. alludeth to this while as he exhorteth the *Corinthians* to relieve the Church of *Ierusalem* which was in great trouble in the persecution.

Cab is all one with the Greeke *χοῖνιξ* or *δραχμὴ*, or with the Roman *dimensum* or *denarius*, the sixt part of *satum* and the eighteenth part of an *Epha*: then it was but a small measure of doves guts which the *Samaritans* got; *for the fourth part of the kab of doves guts, was sold for a shekle*, that is, 2 *Kings* 6. 15. this *kab* *χοῖνιξ* or *dimensum*, was the measure of a mans dayly foode: hence we may see it was but a little bread, which the Lord commanded the Prophet *Ezekiel* to eate, for the space of three hundreth and ninetie dayes, *Ezek.* 4. 10. *and thy meate which thou shalt eate, shall be by weight twentie shekels a day*, that is, fourteen ounces of bread, *and the sixt part of an Hin of water by measure*; this was lesse than the

fourth

fourth part of a mans dayly food; for he got but as much bread every day, as like eggs would containe, and as much water as twelve would containe.

The measure of a mans daily foode.

The fourth part of a Kab, קב or *dimensum*, was the measure of a mans dayly foode; to this measure Christ alludeth in the parable *Luk.* 12. that the Steward is set over the whole house, that hee may give to every one σιτομέτριον, that is, the measure for every day. And in the Lords prayer he teacheth us to seeke from our heavenly father *panem ἐπιούσιον*, supersubstantiall or *dayly bread*. The Syrians call this *panem necessitatis*: *Mat.* 6. 11. calleth it σήμερον *this day*, but *Luk.* 11. 3. καθ' ἡμέραν *in diem*, every day, so much as may sustaine this fraile life. So *Saloman Prov.* 30. 8. desired to be *fed with food convenient*, that is, sufficient and necessarie: those who gote all foode alike were called ἰσοχάριστοι as getting all one measure.

Of Liquid Measures.

THe greatest measure for wet among the Hebrewes is called *Corus*, and the least a *Log*: but among the Romans *Amphora* was the greatest, and the least *cochlear*.

Measures

Mensura Liquidorum.

Heb.	Grec.	Rom.
בַּת	ὑδρία	hydria.
בַּת בַּת	ἀμφορεὺς	amphora.
		urna.
הִין		
בַּת הִין	κογχίον	congius.
לוג	ξεστάριον, as, pondo, libra, hin, solidus, centurio, heminas, &c.	deunx, dextans, dodrans, bes, septunx, semis, quincunx, quadrans, triens, sextans, uncia.
רְבִיעִית		quarterius
כַּף	τρύβλιον, κοτυλή	hemina, acetabulum, scutella, catinus, cochlear.

Bath what.

Bath was the tenth part of a *chomer*, all one with the Greeke *Hydria*, and equall with the *Epha*, 2 *King* 12. 11. *They gave the money according to number and measure*; as they weighed the money to see if it were weight; so they weighed the *bath* by weighing the corne and wine to see if it was a true measure. There

There were two sorte of *baths*, as there was two sorts of Epha's and *seckies*, the one was the double of the other, 1 *Kings* 7. 26. *The brasen sea contained two thousand baths*, this is the great bath, but 2 *Chron.* 4. *it contained three thousand baths*; that is, of lesser or halfe baths.

Two sorts of baths.

Vrna was the halfe of the *Amphora*, which served for many uses, as the keeping of their oyle, the Ashes of the dead, and the casting in of Lots, *Hest.* 3. 7. for there a Lot is deduced from the word *pur* which signifieth to fall, so called because the lot was cast in, and fell downe in it: but *Esay* 63. 3. it is called a *barrell* or a *Vessell* in which they did cast the wine to bee trodden. The Hebrewes put bosome or lappe in place of *Vrna*. *Prov.* 16. *the lot is cast [bachek] in the bosome or lappe, but the whole disposing thereof is from the Lord*, that is, They cast in the names of men that are to bee chosen, *as a man*, but that the lot falleth upon this or that particular man, it cõmeth from Gods immediate providence, as in the election of *Matthias*, *Act.* 1. 26. It is a cõparison borrowed from the bosome of a man which is the fore part of his body, and it is transferred to signifie the inward part, or hollownesse of any thing: wherefore in this place, *Prov.* 16. 33. it is not to bee taken for the bosome of a man properly, but for the inward part of the Vessell, and especially for *Vrna* wherein they did cast their lots.

Vrna what.

The use of the *Vrna*. עור

בחיק *in sinu.*

The manner how they cast the ie lots.

His was halfe an *Vrna*, it contained twelves *Logs* or sextaries, halfe a *bin* was six *logs*, and the fourth part of a *bin* was three *logs*, for a *bin* was divided into twelve parts, as *Exod.* 30. 24. a *bin* of oyle Olive was mixed with the ingredients of the holy oyle: *Num.* 15. 9. the meate offering of a bullocke sacrificed should have halfe an *bin* of oyle, and *verse* 6. a Ramme the third part of an *bin*, and *verse* 4. a Lambe the fourth part of an *bin* of oyle: and *Ezek.* 4. 11. *Thou shalt drinke the*

חין

The His what.

sixt

five parts of an hin of water, that is, two *logs*, or as much as twelve egges will containe.

χοῦς.

Amongst the Greeks and *Congius* amongst the Latines, were the halfe of the *hin*.

לוג
Log what.

Log was the twelfth part of a *hin*, and contained so much as five egges doe containe, it was equall with the Roman Sextarius, *Levit. 14. 12. And the Priest shall take a he-lambe and the Log of oile*: this *Log* was also divided in twelve parts, the halfe whereof was called by the Greeks ἡμίλογον and ἡμίκυαθον, and by the Latines *semilis* and *hemina*. This halfe *Log* contained five *cyathus*, so that every *cyathus* was halfe an egge or an ounce, and the Latines gave every one of them a severall name beginning at the lowest, and going upward thus: *Cyathus* or *uncia, sextans, quadrans, triens*, hence *Psal. 75. 9. a strong cup, quinque x semis, septunx, bes, dodrans, dextans, deunx, Lib. or sextarius*. Sothus amongst the Romans who borrowed it from the Grecians, and they from the Hebrewes, every wholething was divided in twelve parts, as *uncia* from *asse* was the twelfth part of a hundreth, *as* was devided in twelve ounces, *as hæres ex asse* is to bee heire of all, *hæres ex uncia* is to be heire of the twelfth part.

The Log divided into twelve parts.

Amongst the Romans every whole thing was divided into twelve parts.

Against the Hebrewes devided a *Log* in foure *rebbi-ghim*, every one of which contained in measure an egge and a halfe, *2 King. 6. 25.* the halfe of *quarterim* was *cab dimin*, so called from *cabar* the hollow where the thigh bone turneth, and the Hebrewes call it *cab*, which is transferred to signifie a *calfe*, *Num. 7. 14.* it is called *uncia*, *the Princes do bring twelve spoones of gold, every one weighed ten shekels of gold*, that is, *two ounces*: the Greeks called it ὀξύβαφον, and thus *Lucian* [illegible] *Bias* [illegible] *he that dipped with vinegar in cating an onion*, in the *dish or saucer*.

K. Da. Rimchi.

רבע
The Hin what.

How the Hebrewes divided the Log.
בדף

The

The Romans divided their ounce thus, the halfe of it they call *deuncia*, the halfe of *deuncia* *sextans*, the halfe of this *sextans*, the halfe of *sextans* *quadrans*, the halfe of this *quadrans*, the halfe of *quadrans* *triens*, the halfe of this *triens* or *semis*, and the halfe of the same *semis* *sextula* or *sicilicus*, and this is the smallest measure that can be.

Of weights.

From number and measure ariseth weight, for the two first being found out, to wit number and measure, the third is easily found out. The greatest weight is a talent, and the least is *minutum* or *scrupulum*. The weights according to the Hebrewes, Greeks, and Romans are these, descending from the greatest to the least.

Hebr.	Pondus. Graec.	Rom.
כִּכָּר		
מָנֶה		
		Libra.
שְׁקֶל		Semissis.
בֶּקַע שְׁקֵל		
חֵצִי		
גֵּרָה		

The

How the Romans divided their ounce.

Weights which from number and measure.

The weights according to the Hebrewes, Greeks, and Romans.

[illegible]

The talent consisted of 3000 shekels

[illegible]

[illegible]

Obiect. The weight of the crowne of Millcham.

2. Answ. How David could bear the crowne of Millcham.

The Talent by the Hebrewes is called *Cinnar*. It was [illegible] shekels, and [illegible] shekels, [illegible] 3000 shekels. The [illegible] came to 100 talents, and the 3550 men came to 1775 shekels, two men paying one shekell, therefore there is [illegible] the shekels, [illegible] paying [illegible] half a shekell, [illegible] shekels. By the talent gold, silver, [illegible] and young were weighed, [illegible] 2 Chron. 1.17. In the Scriptures there were not two sorts of talents, for the Lord discharged divers weights, *Lev.* 19. So may it be sayd of the *Mina, Shekell, Ephah*, the talent was of a great weight because one man could not carry two of them, 2 *King.* 5.23.

But it may seeme that there were two sorts of talents, for it is said 2 *King.* 12.30. *and David took their king's crowne from off his head (the weight thereof was a talent of gold, with the pretious stones) and it was set on David's head.* Who can beare upon his head a crowne of 125 pound weight, which a man will scarcely lift off the ground, much lesse carie it upon his head, how could the King of *Ammon* carry it on his head, and *David* after him?

1 *Chro.* 20.2. *David tooke the crowne of Millcham from off his head*, for this was an idol amongst them, 1 *King.* 11.7. which was a great brasen statue, standing upon the head of it a crowne which weighed a talent of gold; but how could this be put upon *Davids* head? That place of the *Chronicles* answereth to this, when it saith, that *David set it upon his head*, first he brake this crowne, purged it

by

by the fire, and drawn it into another form, neither did he put all the weight of the talent into a napkin, which was competent.

Mina was the hundreth part of the talent, and contained sixty *sicles*. [illegible]

But it may seem that *mina* was a talent, [illegible] and both the Evangelists speake of one *mina*.

By talent here is not meant properly a talent, but a great summe, and by the scope of the parable every talent [illegible] the more [illegible] who had received greatest gifts should [illegible] who had received [illegible] gifts make [illegible] who had received least gifts make [illegible]. If the parable were understood according to the letter, a man could not bind his talent in his napkin being such a great summe.

[illegible] *sicles*, the mina amongst the nations, some were sixty drachmas, others eighty, others an hundreth, that is, [illegible] the Lord saith, *twenty talents, five talents, [illegible] talents, [illegible] talents, [illegible] talents*. All these divers sorts of talents the Lord foreseeing, and for them all he will have them to keepe a mina of sixty shekels, *shekel* in the [illegible] signifieth to weigh, *Ezr. 6. 4.* [illegible] the first the money was not numbered but weighed, but after Greeces [illegible] weighed foure Attick drachmas, the [illegible] and [illegible] the same sort of money, therefore they are called *[illegible]* [illegible] *the fourth part of a shekel of silver*, the *sicle* [illegible] the fourth part of a [illegible] *a weight of twenty shekels, [illegible] shekels, [illegible] and sixty*, that is, a talent. [illegible]

There were two sorts of shekels, [illegible]

[illegible]

Obj.

[illegible]

What the mina is which is made equipollent to sixty shekels.

[illegible]

שקל

The money was not numbered but weighed at first.

Two sorts of shekels.

his. The *shekel* was weighed as the first, *Ex.* 7. 20. *the weight of the new fifty shekels*, that is, it was of weight fifty shekels.

The shekel was also stamped and numbered, it was stamped first with the price of a lambe; and this was called *Sicus*, and also *Siclus*, the tabernacle was erected *Exod.* 40. 17. and upon the same side, and the pot with Manna on the other side.

When silver is mentioned, much money is meant *shekel*, as *Gen.* 23. 15. *the land is worth fourty pieces of silver*, that is, for fourty shekels. So *Ex.* 30. 13. *I require for the first-ripe fruits of them, thirty shekels of silver.* And *Levit.* 27. 3. *Thy estimation shall be for a male from twenty years old even unto sixty years, even fifty shekels of silver*, but *Numbers* 18. 16. *Redeem them for five shekels of silver.*

The half shekels were called *Bekah*, *Gen.* 24. 22. *Exod.* 38. 26. because it was the half shekel in weight. Every one in *Israel* paid this half shekell to the Lord both rich and poore, equally when they went up to his worship, because all equally did hold their life of God. Secondly, because all were redeemed alike by Christ. Thirdly, because the Lord accepteth of us, halfe payment for the whole, and although our service be very defective, yet he gives us the whole shekell. *Matth.* 20. he gave to them who came at the last hour, and to the first hour both a penny alike. This halfe shekell was the tribute which the *Israelites* payed of Christ *Matth.* 17. 25. although Christ was free from tribute because he was the Kings sonne, yet to avoid scandall he commanded Peter goe to the sea and cast in his angle and he should find a piece with a penny in his mouth, that is, a shekell, which was to be payed for them every one halfe a shekell, this halfe shekell was called *Sicicum* or *denarius*, and it had the superscription of *Caesar* upon it, *Matth.* 17.

There

There is mention made of the third part of the shekell, *Nehe.* 10. 38. which is three drachmas: we charged our selves with the third part of a shekell.

The third part of the shekell was three drachmas.

The fourth part of a shekell was called *zuzim*, and by the Greeks δραχμαι and *Nehe.* 7. 71. *darkemonim*, a Chalde name from which the Greekes borrow their δραχμα: *Luk.* 15. 9. *I have found my drachma.*

זוּזִים

דַּרְכְּמוֹנִים

A shekell had twenty *Gerahs* in it, as πεντεδραχμα was twenty *obeli*, and every δραχμα was five *obeli*: ὀβολὸς was that *mauls* which they put in the mouth of the dead, that they might have hastie passage over *Lethe* by *Acheron.*

גֵּרָה

Obolus was divided in fixe *aresla* or χαλκοι: this fourth was called *quadrans*, and it was divided in seven *minuta* or λεπτα, which was the least of all their stamped money. This was the widdowes offering, *Mark.* 12. 4. *Luk.* 21. 1. *she cast in two mites*, which is a quadrans or the fourth part of *aresla* or the English farthing.

How Obolus was divided.

***

FINIS.